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I.

REVIEWS, NOTES, AND NEWS.

THE **Ācārāṅga-sūtra,** the great scripture of Jain monastic discipline, is known to Western studies by Professor Hermann Jacobi's still unfinished edition of the Prakrit text published in 1882 in the Pali Text Series, and his translation issued as Vol. XXII. in the "Sacred Books of the East." A new and important step in the study of this work is marked by the appearance of an edition of the first "Śruta-skandha," with analysis and glossary, by Dr. **Walther Schubring.** The chief feature in this edition is that an endeavour is here made to analyse the text, so as to distinguish the numerous metrical quotations which the editor discerns in it from the prose into which they are interwoven. Dr. Schubring brings to his task a sound and scholarly knowledge of his difficult subject, and his analysis in general seems likely to obtain acceptance. It seems, indeed, at times a little too plausible ; for it gives us a surprising number of apparent fragments of verse, which are often strung together in the loosest possible way by scrappy bits of prose, and it is hard for us to conceive the state of mind which could lead even a Jain to concoct such a farrago. Nevertheless, the analysis is often convincing and illuminating, and Dr. Schubring is to be congratulated on it. He would have rendered a still greater service to students if he had made his glossary fuller. As it is, his zeal for compression overpowers his compassion for less experienced readers, and at the same time he has given the glossary some appearance of incongruity by tabulating the verbal roots under their Sanskrit forms only, whilst the other parts of speech appear in their Prakrit guise. He would have conferred a great boon on readers if he had registered every word exactly as it occurs in the text, and given fuller exegeses.

The God Varuṇa in the Ṛig-Veda, by Dr. **H. D. Griswold,** forming Bulletin No. 1 of the Society of Comparative Theology and Philosophy in Cornell University, falls into two parts. In the introductory section the author describes the Ṛig-veda and other Vedic literature, reviews the conflicting theories of their chronology, and aptly compares the cheerful temper and delight in the good things of this world which are the dominant notes of the Vedic age with the interest and pleasure in material welfare and practical studies which are increasing in modern India under the peaceful rule of the British Empire. After this, he passes to the consideration of the cult of Varuṇa in the Ṛig-veda, illustrated by metrical versions of the chief hymns bearing upon it. As is well known, the conception of Varuṇa in the Ṛig-veda—as opposed to the later cult—is almost one of monotheism. Varuṇa is the great spirit who

is revealed in the mysterious phenomena of night and day and rain, the king of nature and mankind—above all, the upholder of the moral law in the relations not only of tribesman to tribesman, but even of man to man ; and his worship at times rises to a loftiness of conception that is not far removed from that of the Bible. As regards the origin of the deity, Dr. Griswold agrees with those who hold that Varuṇa was originally the deity of the expanse of heaven, and accepts the equation Varuṇa = Ouranos. The paper altogether is a sympathetic and thoughtful study of an interesting theme.

We have received the text of the **Yatirājavaibhavam of Āndhrapūrṇa**, edited by Mr. **S. Krishnasvāmi Aiyangar**, which has been reprinted from the *Indian Antiquary*. The work is a biography in 114 Sanskrit stanzas of Rāmānuja, the great exponent of the Vaishṇava creed both on its philosophical side as a doctrine of "qualified monism" and on its practical side as a system of religious devotion. In the pious fraternity over which Rāmānuja presided Andhrapūrṇa was a member. His was the "Kshīrārthakṛitya," or duty of attending to the supply of milk to the community. The present work is brief, sometimes even obscure in its brevity, and needing for elucidation reference to more copious biographies ; but it is, nevertheless, a valuable and interesting contemporary document of a great life which still powerfully influences the soul of India.

We have to notice two little Sanskrit tracts by South-Indian authors that have recently appeared in Benares. The first of these is the **Bālāhva-svāmi-charaṇābharaṇam, or Sadgurusarvaswam**, by **Nārāyaṇa Vaidya**, a poem of three cantos celebrating in fluent verse the life and theological attainments of Chattāmbi Bāla Svami, a modern Vedantic sage and Yogi of considerable reputation in the South of India, whose portrait adorns the book. The second is a new edition of the **Yogāmṛita-taraṇginī**, a poetical exposition of Yogic doctrines, by **Nīlakaṇṭha-tīrtha Svāmi**, one of the most eminent of the disciples of the latter. Their style and contents render both the books interesting to students of modern Indian thought.

We have received from Madras No. 1 of the "Sādhāraṇa Dharma Series," **The Vaidika Mission and its Work.** The purpose of the Mission, in its own words, is "to popularize and propagate Sādhāraṇa Dharma, or that Universal Religion which deals with the cardinal doctrines common to all great Religions and Philosophies," starting from the axiom that "the said cardinal doctrines are fully dealt with only in the Vedās and Vedāntas, the most ancient scriptures of the world." The Mission accordingly aims at propagating these doctrines of theistically coloured Vedantism abroad, while establishing an organized system of education, and especially of elementary education, at home in accordance with the traditional methods of ancient Hindu life, with qualified Brāhmans as its teachers and preachers, hoping thereby to effect a more natural and wholesome evolution in the religious and intellectual life of India than has been done under the present hybrid conditions. The latter work is to be undertaken by the Vaidika Dharma Sabhā, a branch of

the Mission which is to be reserved for Brahmans, whilst membership of other departments of the Mission is open to all sympathizers. Besides these branches, the Mission proposes to undertake other activities—viz., publication of appropriate literature, management of charities, and organization of co-operative industrial schemes. It thus addresses itself to a wide sphere of work, which in several respects should find sympathizers among the well-wishers of India.

Connected with this movement is **Sankhya-Yoga,** a thesis by Pandit **G. Kṛishṇa Śāstri,** of Madras. The author is an adherent of the Anubhavādvaita school of Vedanta founded by the late Pattamaḍai Appaya Dīkshita, to a description of which the greater part of his little book is devoted. In the light of this system and its source, the Tattva-sārāyaṇa, he reviews the Upanishads and the principles of meditation upon Brahma and ritual worship of the divine powers, maintaining that the Anubhavādvaita is the perfect and harmonious expression of Hindu thought, and its followers the only true Vaidikas.

We have to notice **The Enchanted Parrot,** a selection of stories from the well-known Sanskrit "Suka-saptati, or Seventy Tales of the Parrot," rendered into English from the *textus simplicior* by the Rev. **B. Hale Wortham.** These stories in various versions, especially in the vernaculars, are very popular in India, though their merits are far below those of the Pañchatantra and Hitopadeśa. The theme is indicated by the title: a woman who, in the absence of her husband, is repeatedly tempted to infidelity, and on each occasion is withheld from the fatal act by her curiosity to hear a story of woman's wiles told to her by a parrot, until the return of the husband. (See p. 26.)

Christ, the Messenger, is the title of a lecture delivered by the late Swami **Vivekananda** at Los Angeles in 1900, in which the author presents his conception of Jesus as one of the many prophets or embodiments of the Deity who have arisen in the East to teach by their life and doctrine the essential unity of the human spirit with the Divine, and the paramount necessity of realizing this unity by the purification of the human soul through perfect renunciation of all the ties of worldly interests.

Studies in Chinese Religion.—The contents of this volume are described by Professor Parker as "the original studies from which a summary was made and a popular work published in 1905 called "China and Religion." It is divided into six parts: (1) *The old Chinese Spiritual Life.* This treats in a desultory kind of way of the root-ideas held by the Chinese people on the subject of religion and morality. (2) *Taoism.* In the first chapter of this section an attempt is made to define the more or less indefinable Tao; in the second, the Taoist "religion" is treated rather from the historical point of view. and a synopsis is given of the battle that has raged round the genuineness of the *Tao Tê Ching.* Professor Parker's own version of this classic follows, reprinted from the *Dublin Review.* (3) *Confucianism.* Chapter I.

gives an account of the early relations between Taoism and Confucianism down to about the time of the Christian era. After that comes an interesting chapter on the family and descendants of Confucius, and finally we get a fairly detailed account of the Sage's life and labours. (4) This part consists of a single chapter discussing the vexed question of the introduction of Buddhism into China ;,and (5) deals in like manner with the origin of Chinese Mohammedanism. (6) The first three chapters are all taken up with the Nestorian Christians and their famous tablet erected in 781, while the fourth and last has no bearing on religion, but summarizes briefly what is known about the materials used in early Chinese writing. The work as a whole makes light and interesting reading, but it is disfigured by frequent repetitions, and suffers also from the disjointedness which usually accompanies a miscellaneous collection of independent articles. The illustrations, fourteen in number, are taken from original photographs. (See p. 222.)

Behind the Scenes in Peking.—The cover of this book, adorned with a Boxer in full panoply, proclaims that it is yet another addition to the long list of those describing the siege of the Peking Legations in 1900. Mr. Putnam Weale's "Indiscreet Letters" stand unquestionably at the apex of this formidable literary output, and it would be an idle task for any subsequent writer to emulate his magnificent descriptive powers. It is always interesting, however, to read accounts of the same events written by different persons and from a different point of view, and for this reason the present volume will not be unwelcome. It is from the pen of Miss **Mary Hooker**, a young American lady, who has utilized for the purpose a number of letters which, owing to circumstances, were never sent, and a diary written spasmodically throughout the siege. She has succeeded in producing a very readable little book, nicely illustrated, which will bring once more before our eyes the mingled horrors and heroism of that memorable Peking summer ten years ago. (See p. 271.)

Gleanings from Fifty Years in China.—Mr. Archibald Little, known primarily as a traveller and explorer in the unfamiliar regions of the Upper Yangtse, died two years ago, after a life of considerable literary activity. Most of the twenty-two articles which are published in this posthumous collection had already appeared in the *North China Herald* and various other periodicals' the only exceptions being those entitled "Missionaries" and "Confucianism," which are now printed for the first time, besides two short plays, a farce, and a comedy, translated from the Chinese. In these days of vapid and worthless books of travel (in the globe-trotting sense), it is well that these essays, penned by a genuine traveller of ripe knowledge and experience, should be preserved in some permanent form. The seven articles brought together under the heading "Trade and Politics" all contain really valuable information, leavened throughout with the well-weighed opinions of a most competent observer. But the reader who takes this book up for pleasure will, perhaps, find most to interest him in the section where Mr. Little narrates his own journeys in an easy yet cultivated style. The chapter on "Mis-

sionaries " contains some outspoken criticism. It is evident that Mr. Little was far from approving the system of Christian propaganda, as it is still carried on in the East. "Dogma," he says, "has had its day in Europe, and it is assuredly a work of supererogation to attempt now to impose it on the Chinese." And later on occur these notable words: "My conclusion is that the average Chinaman is more forbearing, more tolerant, and in his social relations as much, if not more, Christian than the average Westerner." The work has been revised by Mrs. Little, and embellished with some excellent photographs. (See p. 271.)

The Glory of the Shia World. The Tale of a Pilgrimage, translated and edited from a Persian manuscript by Major **P. M. Sykes,** C.M.G., assisted by **Khan Bahadur Ahmad Din Khan.**—This book contains a good deal more than the title-page suggests. "The Glory of the Shia World" is the celebrated shrine at Meshed of the Imam Riza, the eighth of the twelve Imams of whom 'Ali, son-in-law of Muhammad, was the first. Riza was poisoned by Al Mamun, son and successor of Harun al Rashid. His tomb at Meshed is a famous place of pilgrimage for the Shias—that sect of the Muhammadans who regard 'Ali as the legitimate successor of the Prophet—and the one to which the Persians belong. Hence it was to this shrine that the author of this work—Nurullah Khan—as a good Persian and a faithful Shia, vowed a pilgrimage, in gratitude for the escape of himself and his family from a visitation of cholera.

The author does more than describe his pilgrimage; he prefaces his account of it with an autobiography in which he gives the reader many interesting glimpses of Persian life and customs. The narrative is interwoven with legend and anecdote, with literary allusions and quotations from the poets. Many of the rites and customs described are manifestly survivals of primitive beliefs, and as such interesting to students of folk-lore. The author introduces us to his father, a sympathetic figure, commanding and intrepid. We share the son's horror at his terrible end—engulfed in a morass while chasing a robber band—but we cannot help feeling that such an end was not unfitting to the doughty warrior of whose boldness and courage his son is so justly proud. We have a vivid description of wedding ceremonies when the author describes his own marriage, while the death of his uncle affords an opportunity for minutely detailing Persian funeral rites. We learn how high officials entertain each other, listen to their conversation, and find that they, too, have a sense of humour, and can appreciate a good joke. Nurullah Khan is a good Irani, proud of his country, and with no ambition to ape the foreigner. He has the feeling, too, of the local patriot who believes his own corner of the country superior to all the rest.

The book is profusely illustrated, almost every scene more minutely described by the author being reproduced in photograph. At the beginning and end of each chapter there is a beautiful example of Persian decorative design, taken now from a carpet, now from a lantern, now from a tile, as the case may be.

The care and taste with which the book is got up shows that it must have been a labour of love to its authors. To those who know something of the East of Islam its pictures and descriptions will waken a sympathetic chord in the memory. To those who want to know something of the life, aims, and ideas of a well-born Persian of the present day—Nurullah Khan was born in A.D. 1859—this book will give a very fair idea.

The second volume of the "Indian Texts Series" is entitled **An Arabic History of Gujarat,** which has been edited by Dr. **E. Denison Ross.** The volume is the first of the work, and contains about one-third of an Arabic manuscript, giving in a nearly complete form a detailed account of the Muhammadan Kings who ruled over Gujarat from 1396 to 1572, and a shorter history of the various other Musulman dynasties which ruled in India from the twelfth to the sixteenth century. The manuscript was discovered by Mr. Ross in the library of the Calcutta Madrasah shortly after his appointment as principal of that institution. The author of the work, 'Abdallah Muḥammad bin 'Omar al-Makkí, al-Āṣafí, Ulughkhání, who tells us he was generally known as Ḥajji ad-Dabír, was born at Mekka in A.D. 1540, and first came to India in A.D. 1555. He settled with his father in Ahmedabad, and four years later entered the service of a prominent noble and general in Gujarat. Although he was of Indo-Persian origin, his ancestors having fled from Persia to India at the time of the Tartar invasion in the thirteenth century, his native language was Arabic, and his book is evidently written by a man born and bred in Mekka. By his speedy publication of this first instalment of the history Dr. Ross has laid Arabic scholars and students of the history of mediæval India under a lasting debt of gratitude.

The latest volume of the series of useful handbooks entitled "The Arts and Crafts of the Nations," which is edited by Mr. S. H. F. Capenny, deals with **The Arts and Crafts of our Teutonic Forefathers,** and is from the pen of Professor **Baldwin Brown.** Some of the handbooks in the series, which deal with strictly Oriental subjects, have already been reviewed in our list, and many of our readers are doubtless already familiar with the attractive form of the volumes and the wealth of illustrations with which each is furnished. The format of the new volume is quite up to the standard of its predecessors, while it is needless to say that Professor Brown has discussed the artistic productions of the period treated in a most suggestive and scholarly manner. The chapters contain the substance of the Rhind Lectures delivered by Professor Brown before the Society of Antiquaries of Scotland in the spring of last year, and they deal with Teutonic art in the eventful period in which our forefathers overthrew the Roman Empire of the West, and began to found the political system of the modern world. We can warmly recommend the volume, not only to the student, but also to the general reader who would make some acquaintance with a subject which is to some extent off the beaten track.

It is a sign of the widespread interest taken to-day in all connected with the life of ancient Egypt that a third edition should have been already published of **Easy Lessons in Egyptian Hieroglyphics,** by Dr. **E. A. Wallis Budge.** The book was one of the earlier volumes of the useful series of "Books on Egypt and Chaldea," and with its reappearance in a new edition we take the opportunity of calling the attention of our readers to its value as a practical introduction to the study of the ancient Egyptian language and writing. In the arrangement of his work Dr. Budge has been well advised to follow the example of the earlier Egyptologists in multiplying extracts from texts, rather than in heaping up grammatical details without furnishing the beginner with means for testing their application. By this means the reader is familiarized with the most common signs and words, and having once obtained some insight into the language, he is prepared to attack longer texts and to extend his knowledge of the grammar. We note that the book has been carefully revised for this edition, and both the sign-list and the list of examples and extracts have been amplified or corrected in the light of more recent research. The book is one which will prove a boon to anyone desirous of mastering what is certainly the most attractive and at the same time one of the most difficult picture-writings of antiquity.

The lighter side of Egyptology is represented by a most attractive volume entitled **The People of Egypt,** containing reproductions of sketches and water-colour drawings by that most successful depicter of Egyptian life of to-day, Mr. **Lance Thackeray.** Mr. Thackeray's drawings explain themselves, but those who are unacquainted with the towns of Egypt will be glad of Mr. Gordon Home's short introduction, explaining the existence of some of the types here exhibited which might prove unfamiliar to the untravelled Englishman or American. The plan of appending a sketch to each water colour giving a variant treatment of the same or a similar subject is most interesting and successful. (See p. 273.)

A valuable monograph on the topography, archæology, fauna, flora, dialectical peculiarities, and religious and economic conditions of Mount Carmel and the surrounding district has been contributed by Count **Eberhard von Mülinen** to Volumes XXX. and XXXI. of the *Zeitschrift des Deutschen Palästina-Vereins* under the title **Beiträge zur Kenntnis des Karmels.** While acting as Attaché at the German Consulate at Beirut, and in the course of journeys through different parts of Syria and Palestine, the author has had unrivalled opportunities for acquiring an intimate knowledge of Arabic, a wide acquaintance with the antiquities of the country, and an unusual familiarity with the manners and customs of the inhabitants. These he put to good use in his very exhaustive study of Carmel and its neighbourhood, which he undertook when staying in the German sanatorium there, after having been obliged to return to Syria in 1905 through ill-health. Mount Carmel and its neighbourhood forms a fit subject for a separate work, for

the ferruginous character of its soil, which forms so striking a contrast to the white calcareous soil of the surrounding country, has given it fauna and flora of its own, and has undoubtedly exercised a powerful influence on the racial and linguistic characteristics of the people. Of great interest are the archæological sections of the work, for the author here describes the ruins of more than twenty Crusader's castles, numerous prehistoric ruins, including several rock-sanctuaries or "high places," and a richly decorated Roman villa, with other remains of the same period. As a result of his explorations, the author has been enabled to compile a very valuable and detailed map of the district, and his careful and scholarly descriptions are supplemented by a large number of excellent photographs.

Elchanan : the Legend of a Jewish Pope, by **George H. Handler,** is a narrative of the medieval story according to which Elchanan, the son of Rabbi Simeon, of Mainz, was stolen from his parents in his childhood, and after being educated in ignorance of his origin under the name of Adam Desiderius, was elected to the Papal Chair under the title of Victor III. ; then, on discovering his parentage, withdrew secretly from Rome, and returned to his own people, finally suffering martyrdom at the stake. The legend has a somewhat uncertain historical basis, but as a reflection of the never-ending tragedy of the Jewish race it is not devoid of interest. (See p. 270.)

Professor **Dietrich Westermann** is one of the foremost authorities on West African languages. Some years ago he published the Ewe-German and German-Ewe Dictionary, which is the standard work for that dialect. **Gbesela** is a small English-Ewe Dictionary in a handy form, "intended as a help for the Ewe people on the Gold Coast who want to study English." As, though the majority of Ewe-speaking people live in German territory (Togo), a large number are to be found within the eastern limit of the British colony, it is natural that, as the author tells us, the need of such a book should long have been felt by the educated natives. It is very clearly printed, in spite of the small size of the type, and seems to contain most words likely to be wanted—in short, it is admirably calculated to fulfil its purpose. (See p. 286.)

We are glad to take this opportunity of extending a hearty welcome to the first number of Professor Meinhof's new venture—the **Zeitschrift für Kolonialsprachen**—which, we hope, has a long and prosperous career before it. The present issue contains, besides the opening editorial, notes and reviews, three important articles—H. Vedder's grammatical sketch of the Bushman language, E. Bufe's study of "The Duala Language in its Relation to the Dialects spoken in the District North of Bombe Station," and M. Klamroth's valuable notes on "The Religious Ideas of the Zaramo People in the Dar es Salam District (German East Africa)." We are glad to learn that a laboratory of experimental phonetics has been established in connection with the Hamburg Colonial Institute, under the direction of Dr. Panconcelli-Calzia, late of Marburg.

Professor Meinhof's **Grundriss einer Lautlehre der Bantusprachen** has been before the public for over ten years, and has gradually won its way to recognition as perhaps the most important contribution which has been made to the subject since Bleek's Comparative Grammar. We have now before us a new, greatly enlarged, and thoroughly revised edition, which embodies the author's latest conclusions, arrived at through the study of Ful and other West African languages. Professor Meinhof is now disposed to regard the Bantu language-family as resulting from the action of Hamitic speech on the monosyllabic tongues of the Sudan, of which we may, perhaps, take Ewe as the type. He has further developed these conclusions in his recent lectures at the Hamburg Colonial Institute. An additional introductory chapter gives some notions of elementary phonetics, supplemented by references to the more advanced works of Vietor, Sievers, and Bremer. This is followed by a table of the signs used to express the sounds occurring, which is based on the well-known "Standard Alphabet" of Lepsius. The adoption of this scheme (which in practice presents no serious difficulties) for all African languages is much to be desired. The second chapter is devoted to the primitive Bantu tongue (Ur-Bantu), as arrived at by a comparison of existing idioms. The third deals with the method of reducing new languages to writing. The fourth and following apply the principles previously formulated to the following languages: Pedi, or Peli (a dialect of Sesuto spoken in North Transvaal), Swahili, Herero, Duala, Konde (north end of Lake Nyasa), and Sango, the last-named being spoken by the Wasango or Waloli (Last's "Sango or Lori"), some distance north of Lake Nyasa. Additional illustrations have been adduced from a large number of other Bantu, and a few non-Bantu languages. In the Appendix we have a list of hypothetical Proto-Bantu roots, with groups of cognate derivatives, as found in living speech at the present day, a series of phonological and morphological tables, and a German index to the roots just mentioned. The work is well worth the attention of all in any way concerned with the study of languages in Africa. (See p. 228).

Al-Hilal, January, 1911., Vol. XIX, No. 4. (See p. 38.)

Al-Machriq, December, 1910, Vol. XIII., No. 12, contains: La Vérité sur les Événements du Portugal, by P. L. Ronzevalle.—Le Cocotier et la Cocose, by P. A. Rabbath.—Le Livre inédit du Hamzah par Abî Zaïd al-Ansârî, edited by P. L. Cheïkho.—Un Conquérent Pacifique: le Père M. Ricci, by P. L. Cheïkho.—L'Émigrant Syrien en Amérique, by P. A. Rabbath.—La Franc-Maçonnerie: La Lutte contre la Franc-Maçonnerie, by P. L. Cheïkho.—Christianisme et Littérature avant l'Islam, by P. L. Cheïkho.—Bibliographie Orientale.—Varia.—Questions et Réponses.—etc., etc. (See p. 38.)

Al-Machriq, January, 1911, Vol. XIV., No. 1, contains: Une Date Poétique, by N. Abu Hana.—Coup d'Œil sur les Événements de 1910, by L. Ronzevalle.—Le Sanctuaire de St. Etienne à Jérusalem, by E. Doumet.—Au Peuple Portugais: Protestation des Jésuites expulsés, by L. G. Cabral.—La Culture des Tabacs Turcs dans le Libau, by J. Gemayel.—Science et Religion: Louis

Pasteur, by J. Hernault.—La Franc-Maçonnerie : Condamnation de la Secte par les Différents États, by P. L. Cheïkho.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 38).

American Journal of Semitic Languages and Literatures, January, 1911. Vol. XXVII., No. 2, contains : The Composition of the Elihu Speeches, by Helen Hawley Nichols.—Assyrian Lexicographical Notes, by C. Johnston.—Critical Notes, by A. Cohen.—etc., etc. (See p. 38.)

American Journal of Theology, January, 1911, Vol. XV., No. 1, contains : Theological Education, by A. Cushman McGiffert.—The Historicity of Jesus. An Estimate of the Negative Argument, by S. Jackson Case.—Pragmatic Elements in Modernism, by E. Gates.—The Evolution of Religion, by Shailer Mathews.—Critical Notes.—Recent Theological Literature.—Books Received.—etc., etc. (See p. 39.)

Anthropos, January-February, 1911, Vol. VI., No. 1. contains : La Découverte Récente des Deux Livres Sacrés des Yézîdis, by A. Marie.—Die Faden- und Abnehmespiele auf Palau, by P. Raimund.—Religion et Vie Domestique des Bakerewe, by R. P. E. Hurel.—On the Superstitions of the Ten'a Indians, etc., by Father J. Yetté.—Notes sur la Médecine Annamite, by J. B. Claire.—Religion der Schilluk, by P. W. Hofmayr.—Notes sur Quelques Objets des Pygmées-Wambuti, by J. Maes.—Consonant Changes and Vowel Harmony in Chamorro, by C. E. Conant.—Der Gemütsausdruck als Rassenmerkmal, by O. Rutz.—Ethnographical Notes about the Buccaneer Islanders, by W. H. Bird.—Streiflichter in die Urreligion der Arischen Inder, by P. Häusler.—etc., etc. (See p. 39).

Asie Française, December, 1910, Vol. X., No. 117, contains : Le Projet d'Emprunt Sino-Américain, by R. C.—Le Territoire de Kiao-Tchéou, by R. Perraud.—Les Sources Principales du Brahmapoutre et du Sutledje, by A. H. Savage-Landor.—Variétés. — L'Asie en 1910. — Indochine. — Levant. — Extrême-Orient.—Bibliographie.—etc., etc. (See p. 39.)

Baptist Missionary Review, December, 1910, Vol. XVII., No. 12, contains : Industrio-Educational Work, by W. H. Hollister.—Prize Essay Competition, by W. H. Hollister.—Present Condition of the Free Baptist Mission, by G. H. Hamlen.—Editorial.—Mission News.—etc., etc. (See p. 39.)

Baptist Missionary Review, January, 1911, Vol. XVIII., No. 1, contains : The Evangelistic Note in all our Work, by L. W. Cronkhite.—The Art of Adaptation to Circumstances.—The Reverend J. W. Scudder, by L. B. Chamberlain.—Editorial.—Exchanges and Reviews.—Mission News.—etc., etc. (See p. 39.)

Biblical World, December, 1910, Vol. XXXVI., No. 6, contains : Frontispiece.—Editorial.—Biblical Criticism and the Christmas Message, by G. B. Smith.—The Religious Value of the Resurrection of Jesus in the Early Church, by I. F. Wood.—Jesus and Modern Civic Life, by P. Moore Strayer.—Studies in the Psalter, by Kemper Fullerton.—Traces of the Matronymic Family in

the Hebrew Social Organization, by E. Bennett Cross.—The Death and Resurrection of Jesus Christ, by W. Caldwell.—Work and Workers.—Book Reviews.—etc., etc. (See p. 39.)

Biblical World, January, 1911, Vol. XXXVII., No. 1, contains: Frontispiece.—Editorial World-Wide Evangelism: Modern Belief about Jesus, by S. Jackson Case.—Can the Distinction between Canonical and Non-Canonical Writings be Maintained ? by G. Birney Smith.—A Study of John i. 29-34, by B. W. Robinson.—The Polytheism of Genesis i., by A. E. Whatham.—The Testimony of Ecclesiasticus as to the Psalter, by K. Fullerton.—Work and Workers.—Book Reviews.—etc., etc. (See p. 39.)

Brahmavàdin, August-September, 1910, Vol. XV., Nos. 8-9, contains: Vedārthasaṅgraha: An Epitome of the Vedic Teachings.—The Dharma Sanga, or the Convention of Religions in India.—Gospel of Sri Ramakrishna Paramahamsa, by K. Vyasa Rao.—Notes of some Wanderings with the Swami Vivekananda, by Sister Nivedita.—The Spirit of Religion, by C. V. Swaminatha Aiyar.—The Life and Polemics of Saṅkarāchārya, by S. N. Naraharayya.—The Value of Hinduism for Hindus, by M. H. Phelps.—Vedanta Work.—Notes and Thoughts.—etc., etc. (See p. 39.)

Brahmavâdin, October, 1910, Vol. XV., No. 10, contains: Vedärthasaṅgraha.—The Sequence of Hinduism.—Bhagavad Gita: an Essay, by M. S. Ramaswamy Aiyar.—The Spirit of Religion, by C. V. Swaminatha Aiyar.—Gospel of Sri Ramakrishna, by K. Vyasa Rao.—The Life and Polemics of Sankarāchārya, by S. N. Naraharayya.—Parsism and Hellenism, by P. D. Khandalavala.—Vedanta Work.—Notes and Thoughts.—etc., etc. (See p. 39.)

Chinese Recorder, November, 1910, Vol. XLI., No. 11, contains: Editorial Comment.—The Development of the Chinese Christian Church, by Ch. E. Ewing.—The Case for Indemnities, by J. Archibald.—The Arrangement of the New Testament, by G. G. Warren.—Correspondence.—Our Book Table.—Missionary News.—etc., etc. (See p. 39.)

Chinese Recorder, December, 1910, Vol. XLI., No. 12, contains: Editorial Comment.—The Spiritual Life of the Missionary, by Bishop Molony.—Chinese Buddhism and Buddhist China, by H. Hackmann.—Some Notes on a Missionary Tour through South China among the Tai Race, by W. Clifton Dodd.—Evangelical Alliance Topics for Week of Prayer.—Correspondence.—Our Book Table.—Missionary News.—etc., etc. (See p. 39.)

Expository Times, January, 1911, Vol. XXII., No. 4, contains: Notes of Recent Exposition.—Christianity as Doctrine and as Dynamic, by H. W. Clark.—In the Study: Notes upon the Beliefs of the Babylonians and the Assyrians, by T. G. Pinches.—Literature.—Illustrations of Spiritual Truths from Gibbon's "Decline and Fall," by G. A. Frank Knight.—The Great Text Commentary.—Recent Foreign Theology.—etc., etc. (See p. 39.)

Expository Times, February, 1911, Vol. XXII., No. 5, contains: Notes of Recent Exposition.—The History of Religions, and its Introduction into the German

Universities, by L. H. Jordan.—The Great Text Commentary.—The Doom of the Lost, by J. Agar Beet.—In the Study.—"Men of Galilee," by G. R. Wynne.—Literature.—Recent Biblical Archæology, by A. H. Sayce.—Contributions and Comments.—etc., etc. (See p. 40.)

Geographical Journal, January, 1911, Vol. XXXVII, No. 1, contains: A Sixth Journey in Persia, by P. M. Sykes.—The Expedition of H.R.H. the Duke of the Abruzzi to the Karakoram Himalayas, by F. de Filippi.—Some Contributions to the Physiography and Hydrography of North-East Borneo, by T. A. Stigand.—Tarawera Eruption and After, by J. Park.—Reviews.—etc., etc. (See p. 40.)

Geographical Journal, February, 1911, Vol. XXXVII., No. 2, contains: Geographical Aspects of the Problem of Empire Cotton Growing, by J. H. Reed. —A Sixth Journey in Persia, by P. Molesworth Sykes.—Exploration in North-West Mongolia, by D. Carruthers.—Explorations about Mount Sir Sandford, British Coumbia, by H. Palmer.—Recent Earthquakes, by C. D.—The Origin of the Major Features of the Geography of Northern Nigeria, by J. D. Falconer.—The Survey of the Himalaya, by T. G. Longstaff.—Reviews.—etc., etc. (See p. 40.)

Hindustan Review, December, 1910, Vol. XXII., No. 136, contains: Lessons from Sir W. Lawson's Life, by Sir W. Wedderburn.—High Prices and their Causes (II.), by Sasi Bhusan Mukerji.—Political Thought in Islam (I.), by S. M. Iqbal.—Hinduism and the National Movement, by E. Greaves.—The Political Future of India, by I. Saran.—Religious Reform among the Parsees, by D. J. Kapadia.—Raja Sir Harnam Singh.—The Indian Christian, by "One who Knows Him."—National Life and National Character, by R. C. Bonnerji. —The Book of the Month.—Views and Reviews.—The Scenes and Sights of Allahabad.—Men in the Public Eye.—etc., etc. (See p. 40.)

Indian Antiquary, January, 1911, Vol. XL., Part 503, contains: A. M. T. Jackson, by R. G. Bhandarkar.—A. M. T. Jackson, by D. R. Bhandarkar.—Foreign Elements in the Hindu Population, by D. R. Bhandarkar.—Correspondence. —etc., etc. (See p. 40.)

Indian Review, November, 1910, Vol. XI., No. 11, contains: Will India become Christian? by J. T. Sunderland.—Statistical and Economic Study among Indians, by D. E. Wacha.—Grievances of the P. W. D. Provincial Service Men, by S. H. Singh.—Ancient Hindu Ideas of Comets, by T. R. Pillai.—Shah Jehan, by J. Sen.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Indians outside India.—etc., etc. (See p. 40.)

Indian Review, December, 1910, Vol. XI., No. 12, contains: A Plea for Peace, by Her Majesty the Queen of Roumania.—A Message and an Appeal, by Sir H. Cotton.—The Educational Problem in India, by M. H. Kidwai.—India in the Victorian Age, by C. F. Andrews.—Indian Christians, by Dr. Lazarus.—The East and the West, by R. R. Anthon.—Muslim Politics Abroad and in

India, by a Mussulman.—The Drink Traffic in India, by F. Grubb.—Allahabad, the City of the Next Congress, by C. H. Rao.—The Fate of the Transvaal Deportees, by H. S. L. Polak.—Current Events, by Rajduari.—etc., etc. (See p. 40.)

Indian Thought, Vol. II., Nos. 3 and 4, contain : Translation of Khaṇḍanakhaṇḍakhāḍya.—Prābhākara School of Pūrva.—Mīmāmsā. (See p. 40.)

Journal of the African Society, January, 1911, Vol. X., No. 38, contains : Forests of Southern Nigeria, by H. N. Thompson.—Native Affairs in South Africa, by H. E. Rawson.—The Prevention of Malaria, by E. A. Minchin.—The Negro in the New World, by B. T. Washington.—Light Railways in Tropical Africa, by C. W. J. Orr.—Some Zulu Customs, by L. H. Samuelson.—Taveta Enigmas, by A. C. Hollis.—Notes on the Kwolla District, by J. F. J. Fitzpatrick.—Editorial Notes.—Books Reviewed.—etc., etc. (See p. 40.)

Journal of the Royal Asiatic Society of Great Britain and Ireland, January, 1911, contains : Notes on the Classification of Bashgali, by Sten Konow.—The Cuneiform Inscriptions of Van (Part VIII.), by the Rev. Professor A. H. Sayce.—The Bābar-Nāma : a Passage Judged Spurious in the Haydarābād Manuscript, by Annette S. Beveridge.—L'Inscription Funéraire de Tsouan Pao-Tseu : Réponse à M. Farjinel, par Edouard Chavannes.—Aryabhata's System of Expressing Numbers, by J. F. Fleet.—Archæological Exploration in India, 1909-1910, by J. H. Marshall, C.I.E.—Another Unknown Language from Eastern Turkestan, by A. Cowley.—Miscellaneous Communications.—Notices of Books.—Notes of the Quarter.—Obituary Notices.—Additions to the Library.—etc., etc. (See p. 40.)

Light of Truth or the Siddhānta Dīpikā and Āgamic Review, October, 1910, Vol. XI., No. 4, contains : Śri-mantramālikā of St. Śri-mūlanāthā, by J. M. Nallasvāmi Piḷḷai.—A Yogin in Samādhi at Negapatam, by L. V. Svāminātha Aiyar.—The Ādhāras and the Kuṇḍalinī, or Force Centres and the Serpent-Fire, by C. W. Leadbeater.—Nammālvār's Tiru-Viruttam, by A. Govindāchārya.—A Triangular Duel over the Science of Prediction.—The Duties of Citizenship, by P. Rāmanāthan.—Maritime Activity and Enterprise in Ancient India.—The "Āgamic Bureau" Notes, by Editor.—etc., etc. (See p. 40.)

Madras Christian College Magazine, December, 1910, Vol. X., No. 6, contains : Christ, the Fulfilment of India's Need, by S. K. Datta.—The Wisdom of our Fathers, by E. W. Thompson.—A New Translation of the Odyssey, by E. B. Ross.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 40.)

Maha-Bodhi Journal, December, 1910, Vol. XVIII., No. 12, contains : The Fifth Annual Report of the Imperial Japanese Minister of Education.—Padana Sutta.—Philosophy and Malaria.—Confucius and some of his Sayings and Apothegms.—Digest of the Majjhima Nikaya.—News and Notes.—etc., etc. (See p. 40.)

Man, December, 1910, Vol. X., No. 12, contains: Some Hadendoa Words hitherto Unpublished (II.), by R. Campbell Thompson.—Hausa Houses, by A. J. N. Tremearne.—Swastika and Udakiya in Ceylon, by A. Willey.—Polynesian Forgeries, by W. O. Oldman.—Reviews.—Anthropological Notes.—etc., etc. (See p. 42.)

Man, January, 1911, Vol. XI., No. 1, contains: A Note on the Social Organization of the Peoples of the Western Gold Coast, by J. Parkinson.—Notes on Ornaments of the Womdeo Pagans, who are a Section of the Marghi Pagans (Females only), by D. Alexander.—Kabi Sub-Class Names, by A. Lang.—"The Swine of Delaga": a Borneo Fairy-Story, told the Author by one Penghulu Arsat, a Tutong Chief Resident in Labuan, by M. W. H. Beech.—On a Series of Small Worked Flints from Hilwan, Egypt, by H. S. Cowper.—Review.—etc., etc. (See p. 42.)

Man, February, 1911, Vol. XI., No. 2, contains: An Avungura Drum, by C. G. Seligmann.—Kese et Tambue Fétiches des Wazimba, by J. Maes.—Hausa Folklore, by A. J. N. Tremearne.—Punans of Borneo, by M. W. H. Beech.—The Hieroglyph ⌓ a Jar-Sealing, by A. M. Blackman.—Reviews.—etc.. etc. (See p. 42.)

Modern Review, November, 1910, Vol. VIII., No. 5, contains: Frontispiece.—Indian Shipping in the Time of Aurangzib, by R. Mookerji.—The Nitre Industry in Ancient India, by M. Banerjee.—Men I have Seen: Ramkrishna Paramhansa, by P. Sivanath Sastri.—The Northern Tirtha: a Pilgrim's Diary (III.), by Sister Nivedita.—Sufism, or Muhammadan Mysticism, by M. Ismail Ali.—The Modern Period of Mundari History (II.), by S. Chandra Roy.—Malaria and its Remedy: a Votary of Science.—India under Ripon, by the Editor.—General Aspect and Natural Resources of China, by Ashutosh Roy.—Contemporary Thought and Life: Science and Culture, by E. Willis.—Current Literature.—Comment and Criticism: Did the Buddhist Jatakas precede the Ramayana? by S. M. R. V. Kibe Saheb.—Reviews and Notices of Books.—Notes.—etc., etc. (See p. 42.)

Modern Review, December, 1910, Vol. VIII., No. 6, contains: Frontispiece.—Psychical Research and Man's Survival of Bodily Death, by H. Haldar.—Converting Criminals into Conscientious Citizens, by Indo-American.—About Pictures (II.), by A. K. Coomaraswamy.—Two Old Capitals of Japan, by S. Chandra Banerji.—The People of the Celestial Empire and their Characteristics, by A. Roy.—The Northern Tirtha: a Pilgrim's Diary, by Sister Nivedita.—The Agrarian Discontent and the Protestant Missions in Chotanagpur, by S. Chandra Ray.—The Philosophy of Indian History, by S. D. Varma.—Current Literature.—Prayag or Allahabad.—Reviews and Notices of Books.—Notes.—etc., etc. (See p. 42.)

Modern Review, January, 1911, Vol. IX., No. 1, contains: Frontispiece.—The Death-rate of India, by C. F. Andrews.—The Historical Significance of the Northern Tirtha, by Sister Nivedita.—Psychical Research and Man's Survival of Bodily Death, by H. Haldar.—Are the Bengali Hindus a Dying

Race ? A Review.—An Introduction to Indian Economics, by R. Mookherjee.—The Position of Indians in Foreign Countries.—The Educational Systems Adopted and the Results Achieved in the more Important Native States in India, by B. De.—On Mughal and Rajput Painting, by A. K. Coomaraswamy.—Men I have Seen, by S. Sastri.—Current Literature.—Reviews and Notices of Books.—etc., etc. (See p. 42.)

Monatsschrift für Geschichte und Wissenschaft des Judentums, September-October, 1910. Vol. LIV., Parts IX.-X., contains: Landrabbiner und Landschreiber in Kurhessen, by L. Horwitz.—Das Wasseroffer und die damit verbundenen Zeremonien, by D. Feuchtwang.—Die talmudische Literatur der letzten Jahre, by V. Aptowitzer.—Die Ketubbah bei den Samaritanern, by M. Gaster.—Beiträge zur Geschichte und Literatur im gaonäischen Zeitalter, by S. Eppenstein. — Weitere Untersuchungen über Mose Taku's בתב תמים, by H. Tykocinski. — Zur Biographie R. Jacob Josua's des Verfassers des פני יהושע, by J. H. Simchovitz.—Besprechungen.—etc., etc. (See p. 42.)

Muslim Review, December, 1910, Vol. II., No. 6, contains: England's Policy in Persia and its Perils, by K. Ghulam-us-Saglain.—The Government and the Sources of their Informations, by S. Munir Alam.—Thoughts on "The Fountain-Head of Religion," by "A Lover of Truth."—A Peep into the Zenana, by M. A. Wadrod.—The Borrowing of Muslim Tradition, by B. W. Khalid Suhrawardy-Sheldraka.—The Hindu-Muhammadans Problem in Behar, by Vox Populi.—Technical Education in India, by Jotindranath Sen. —Earlier Days of our Prophet, by M. Sameer.—The Swadeshi Movement, by J. H. Flukes.—A Voyage to the Far East, by Satynedra Mukerjee.—Comments and Discussions.—Survey of the Muslim World.—etc., etc. (See p. 42.)

Muslim Review, January, 1911, Vol. III., No. 1, contains: Presidential Speech at the All-India Muhammadan Educational Conference, by A. Yusuf-Ali.—A Critical Examination, etc., by A. Rahim.—Some Social Aspects of the Moslem Situation, by R. M. G. Husain.—Thoughts on "The Fountain-Head of Religion," by a "Lover of Truth."—The Proposed Muhammadan University, by S. A. Qadir.—The Aspiring Youth, by a Young Moslem.—Reconciliation between Hindus and Muhammadans, by S. Munir Alam.—The Fifth Beharee Students' Conference, by H. M. Anwar-ul-Hague.—Comments and Discussions.—Survey of the Muslim World.—etc., etc. (See p. 42.)

Open Court, December, 1910, Vol. XXIV., No. 655, contains: Frontispiece.—The Avesta and the Veda, by L. H. Mills.—The Religion of Ancient Gaul and Cæsar Worship, by P. Carus.—The Religious Development of a Modern Japanese, by Sakyo Kanda.—The Modernist's Reply to his Critics.—My Religious Confession, by N. I. Rubinkam.—The Story of Tabi-utul-Bel and Nebuchadnezzar, by Miss C. B. Colby.—The Temple Library of Nippur, by A. S. Hawkesworth.—etc., etc. (See p. 42.)

Oriental Bibliography, Vol. XXII., Part III., contains: Semites: Reviews of Books belonging to Part V., 1-3.—Old Testament.—Phœnicia.—Reviews of

Books belonging to Part V., 4-5.—Arabia and the Islam.—Reviews of Books belonging to Part V., 6.—Africa: Egypt.—The Rest of North-Eastern Africa.—North-Western Africa.—The Rest of Africa.—Reviews of Books belonging to Part VI.—Index.—etc., etc. (See p. 42.)

Pandit, October-December, 1910, Vol. XXXI., Nos. 10-12, contain: Sidhant-Shiromani, with the Commentary called Marichi and Vátsyáyana Bháshya, edited by P. S. Dvivedi.—Jainendra Yyákarṇ of Dēvanandi Mûni, with the Exhaustive Commentary of Abhyanandi Mûni, edited by P. V. Prasád Dvivedin.—Advaitadipiká, by Shri Nrisinháshrama, with a Commentary called Advaitadípikávivaraṇ, by Shri Náráyaṇáshrama, edited by P. M. Pathak.—Parashara Smriti, with the Commentary Vidvanmanohará, by P. V. Dharmádhikári, edited by P. N. P. Dharmádhikári.—Nyaya Siddhanta-manjari, by J. N. Bhattacharya, with the Commentary called Nyáyamanjari Sára, by Yadavacharya, edited by P. J. N. Misra.—Sankalpasuryodaya, edited, with Commentary, by R. Krishnamachari.—Padartha Dharma-Sangrah, translated by M. P. Ganganath Tha.—Válmíkíya Rámáyana, with Comparative Footnotes, edited by P. R. L. Bhattácbárya.—Vyákarṇadípika. by Orambhatta, edited by V. P. G. Shastree.—etc., etc. (See p. 42.)

Prabuddha Bharata, December, 1910, Vol. XV., No. 173, contains: Sayings of the Swami Vivekananda (VII.).—Occasional Notes.—Hinduism and its Need of Organization.—Conversations with the Swami Vivekananda (XIII. and XIV.).—A Blank-Verse Lyric of Achievement, by W. W. Hall.—Selection from Sanskrit.—A Buddhist Missionary on Hinduism and the Lectures of the Swami Vivekananda: A Criticism, by S.—Gleanings.—The Vedanta Movement in Australia.—News and Miscellanies.—etc., etc. (See p. 42.)

Prabuddha Bharata, January, 1911, Vol. XVI., No. 174, contains: Sri Ramakrishna's Teachings (IV.).—Occasional Notes.—The One in the Many, by B. Nirmal.—Conversations with the Swami Vivekananda (XV.).—The King and his Guru: or, Book-Learning and Realization.—The Paramahamsa Upanishat.—Gleanings.—The Vedanta Work in Washington.—News and Miscellanies.—etc., etc. (See p. 42.)

Proceedings of the Society of Biblical Archæology, December, 1910, Vol. XXXII., Part VII., contains: Karian, Egyptian, and Nubian-Greek Inscriptions from the Sudan, by A. H. Sayce.—A Syrian Seal-Cylinder in the Ashmolean Museum, by Miss A. Grenfell.—Further Notes on the Chronicle of the First Dynasty of Babylon, by C. H. W. Johns.—Coptic Saints and Sinners, by E. O. Winstedt.—A Journey by some Unmapped Routes in the Western Hittite Country between Angora and Eregli, by R. Campbell Thompson.—Reviews.—etc., etc. (See p. 42.)

Proceedings of the Society of Biblical Archæology, January, 1911, Vol. XXXIII., Part I., contains: The Council's Report for 1910.—The Earliest Mention of Borsippa, by A. H. Sayce.—A Journey by some Unmapped Routes in the Western Hittite Country between Angora and Eregli, by R. Campbell Thompson.—King Semti, by H. R. Hall.—The Tombs of the Kings at

Jerusalem, by P. J. U. Minos.—Some Unconventional Views on the Text of the Bible (IX.), by Sir H. H. Howorth.—Notes on some Egyptian Antiquities (IX.). by W. L. Nash.—Review.—etc., etc. (See p. 42.)

Punjab Educational Journal, December, 1910, Vol. V., No. 9, contains: Notes.—The Rational Basis of the Kindergarten System.—A Plague of Talk.—Notes of a Lesson on Surds.—Headmaster's Association.—Punjab Notes.—Our Bookshelf.—etc., etc. (See p. 42.)

Punjab Educational Journal, January, 1911, Vol. V., No. 10, contains: Notes.—Public Instruction in the Punjab and its Dependencies for 1909-10.—Creation of a Department of Education.—The Educational Court of the United Provinces Exhibition.—European Schools in India.—Headmasters' Association.—Punjab Notes.—Science Notes.—etc., etc. (See p. 42.)

Recueil de Travaux Relatifs à la Philologie et à l'Archéologie Égyptiennes et Assyriennes, 1911, Vol. XXXIII., Fascs. I. and II., contains: Un Décret de l'An XXIII. de Ptolomée Épiphane, par G. Daressy.—Le Passage de Clément d'Alexandrie relatif aux Écritures Égyptiennes, par Pierre Marestaing.—Lësefrüchte, von Fr. W. von Bissing.—Textes Religieux, par Pierre Lacan.—Vestiges de Constructions Élamites, par R. de Mecquenem.—Le Perroquet, Psittacus, Linné, par P. Hippolyte Boussac.—Le Canard à Longue Queue on Pilet, Defila Acuta, Linné, par P. Hippolyte Boussac.—Lettre à M. Maspero sur l'Ennéade Hermopolitaine, par M. J. Capart.—Notes on the Story of Sinuhe, by Alan H. Gardiner.—À Travers la Vocalization Égyptienne, par G. Maspero.—Essai sur l'Histoire du Génie Rural en Phénicie et dans la Colonies Phéniciennes, par Max Ringelmann. (See p. 43.)

Reis and Rayyet, November, 1910, Vol. XXIX., No. 1,450, contains: Lord Hardinge's First Speeches.—The New Chief of Benares.—United Provinces Exhibition.—etc., etc. (See p. 43.)

Reis and Rayyet, December, 1910, Vol. XXIX., No. 1,451, contains: Lord Hardinge Speaks.—Baron Hardinge of Penshurst.—Indian National Congress.—Delhi.—etc., etc. (See p. 43.)

Reis and Rayyet, December, 1910, Vol. XXIX., No. 1,454, contains: God Satya Vinayak.—Bengal Educational Service.—United Provinces Exhibition.—etc., etc. (See p. 43.)

Reis and Rayyet, December, 1910, Vol. XXIX., No. 1,455, contains: Nasik Conspiracy Cases.—The Allahabad Congress.—Anti-Malaria Commission.—Indian Art at the United Provinces Exhibition.—etc., etc. (See p. 43.)

Reis and Rayyet, January, 1911, Vol. XXX., No. 1,457, contains: Goddess Laxmi.—The Convention of Religions opened at Allahabad.—The Late Babu Shishir Kumar Ghose.—etc., etc. (See p. 43.)

Review of Religions, November, 1910, Vol. IX., No. 11, contains: The Transmigration Theory.—The Divine Origin of the Holy Quran (X.).—The Religion of Love.—etc., etc. (See p. 43.)

Review of Religions, December, 1910, Vol. IX., No. 12, contains: The Ideal of Womanhood in Islam (I.).—Thoughts.—The Religion of the Parsees.—Notes and Comments.—etc., etc. (See p. 43.)

Revue du Monde Musulman, November, 1910, Vol. XII., No. 11, contains: Le Cheikh El Hadj Mhammed Ben Bou Ziyan, by A. Cour.—Littérature Arabe Saharienne, by I. Hamet.—Les Khodjas du Guzarate, by D. Menant.—Notes et Documents.—La Presse Musulmane.—Les Livres et les Revues.—etc., etc. (See p. 43.)

Revue du Monde Musulman, December, 1910, Vol. XII., No. 12, contains: Ouverture de Cours.—Trois Maîtres des Études Musulmanes, by L. B.—De Jamal Oud Din au Zahawi, by L. Massignon.—Le Cheikh El Hadj Mhammed Ben Bou Ziyan, by A. Cour.—Notes et Documents.—La Presse Musulmane.—Livres et Revues.—etc., etc. (See p. 43.)

Sphinx, December, 1910, Vol. XIV., Fasc. V., contains: La Liste Géographique du Papyrus No. 31,169 du Caire, by G. Daressy.—Petites Critiques (I.), by G. Jéquier.—Comptes Rendus Critiques.—etc., etc. (See p. 43.)

T'oung Pao, December, 1910, Vol. XI., No. 5, contains: Le Royaume de Champa, by G. Maspero.—La Politique Coloniale de la France au Début du Second Empire (Indo-Chine, 1852-1858), by H. Cordier.—Les Origines de l'Astronomie Chinoise, by L. de Saussure.—Die Nichtslawischen (Altbulgarischen) Ausdrücke in der Bulgarischen Fürstenliste, by J. Marquart.—Nécrologie.—Bulletin Critique.—Bibliographie.—Chronique.—etc., etc. (See p. 43.)

Tropical Agriculturist, November, 1910, Vol. XXXV., No. 5, contains: Gums and Resins.—Para, Manaos, and the Amazon.—Citronella Oil.—Indian Corn.—Dietetic Value of Fruit.—Report on Rice and Cotton Investigations in China and Japan.—Plant Sanitation.—Miscellaneous.—etc., etc. (See p. 43.)

Tropical Agriculturist, December, 1910, Vol. XXXV., No. 6, contains: Transplantation of Rice.—Cymbopogon Grass Oils in Ceylon.—Growing Kapok in Java.—The Indian Tea Industry.—The Tea Trade.—Plant Sanitation.—Scientific Agriculture.—Miscellaneous.—etc., etc. (See p. 43.)

Vienna Oriental Journal, Vol. XXIV., Nos. 2-3, contain: Zum Lautwert der awestischen Vokalzeichen, by Ch. Bartholomae.—Die Rechtsbücher der syrischen Patriarchen und ihre Quellen, by V. Aptowitzer.—Die Gāthās des Vinayapiṭaka und ihre Parallelen, by R. O. Franke.—Das arabische š- Suffix 2. P. Sg. fem., by J. Barth.—Zu den Verben' mit i im Masai, by H. Schuchardt.—Reviews.—Miscellaneous Notes.—etc., etc. (See p. 43.)

Word, December, 1910, Vol. XII., No. 3, contains: Heaven.—The Law of Attraction towards the Divine, by N. de Manhar.—The Inner Life and Jesus, the Christ, by C. H. A. Bjerregaard.—etc., etc. (See p. 43.)

Word, January, 1911, Vol. XII., No. 4, contains: Heaven, by the Editor.—Researches in Occultism, by E. Herrmann.—The True Words of Life, by Nurho de Manhar.—The Inner Life and Jesus, the Christ, by C. H. A. Bjerregaard.—etc., etc. (See p. 43.)

Zeitschrift für Hebraeische Bibliographie, September-October, 1910, Vol. XIV., No. 5, contains: Einzelschriften: Hebraica.—Judaica. Manuscrits Hébreux de l'Oratoire à la Bibliothèque Nationale de Paris, by S. Munk.—Zweiter Nachtrag zur "Karäischen Literatur der letzten dreissig Jahre," by S. Poznanski.—Anagramme, Initialen und Pseudonyma, by W. Zeitlin.—Bibliographische Miszellen.—etc., etc. (See p. 43.)

II.

NEW ORIENTAL BOOKS.

Published in England.

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AVEBURY (LORD).—The Origin of Civilization and the Primitive Condition of Man; Mental and Social Condition of Savages. Sixth Edition, with a New Preface. 8vo. Cloth, pp. 610. 1911. 7*s*. 6*d*.

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AND

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I.

REVIEWS, NOTES, AND NEWS.

Bruchstücke Buddhistischer Dramen, edited by Professor **Heinrich Lüders,** forms the first fascicule in the series of "Kleinere Sanskrit-Texte," published from the finds of the expeditions to Turfan organized by the Prussian Government. The 144 fragments, of which the greater part are here transcribed and discussed, belong to a palm-leaf manuscript of the Kushana period that had been brought from India to Turfan, and there revised. They form part of at least two distinct Buddhist dramas, written in the usual mixture of Sanskrit and Prakrit, one of which appears to have borne the title "Śaradvatī-putra-prakaraṇa," and to have been composed by the great poet and theologian Aśvaghosha. They are thus older than any surviving Indian plays; and this fact in itself gives them exceptional interest and importance. The first is noteworthy as introducing allegorical characters beside the Buddha and other historical personages. From the linguistic point of view, too, the fragments are valuable. The Prakrits spoken by the inferior characters are not identical with those preserved by the literary tradition of Indian dramaturgy, but appear to represent the Māgadhī, Ardha-māgadhī, and Śaurasenī dialects in stages of development earlier than those which are known to us from other literary sources. From this it will be seen that these morsels are of exceptional interest and importance to students of Indian literature, who owe a deep debt to the editor for his patience, skill, and sound scholarship, and to the enlightened Government whose patronage made possible these fruitful explorations.

Kāṭhakam, die Saṃhitā der Kaṭha-Çākhā, herausgegeben von Leopold von Schroeder: Drittes Buch (Leipzig, 1910).—The appearance of this third volume marks the completion of Professor von Schroeder's edition of the text of the recension followed by the Kaṭha school of the Black Yajur Veda. The publication of this great work has been extended over ten years, the first volume having appeared in 1900 and the second in 1909. The Sanskrit text of one of the most ancient and most important literary monuments of India, of which only one complete manuscript is known, is therefore now secured in print; and the use of the valuable materials which it contains will in no long time, it is hoped, be facilitated by a fourth volume, which is to contain an index to the whole work. Professor von Schroeder's edition of the Kāṭhaka, like his edition of its companion, the Maitrāyaṇīyā-Saṃhitā, marks a distinct stage in the progress of Indian studies. (See p. 280.)

Hindustani Manual, by Lieutenant-Colonel **D. C. Phillott** (Calcutta, 1910).—The author has already given us two excellent and instructive works on the grammar of the Hindustani language—viz., "Hindustání Stepping-Stones" (Allahabad, 1908), and "Hindustani Stumbling-Blocks" (London, 1909). In the Preface to the present work he states: "The success of 'Hindustani Stepping-Stones' has induced the author to bring out the present Manual, which is merely a revised edition of the former work, with some useful additions. The 'Stepping-Stones' was intended to be read in conjunction with certain portions of Forbes' Manual. As, however, students have complained of the inconvenience of using two books, the present Manual has been made complete in itself; so reference to Forbes' Manual is now unnecessary."

The work contains a complete course of study on the grammar and idiom of the Hindustani language, arranged in sixty-two lessons, furnished with useful vocabularies and illustrative sentences. The author's notes on idiom and syntax, and the correct modes of speech, form a specially useful feature of the work, and help to elucidate an important branch of the study of the language, which has not been sufficiently explained by any other grammarian. In his remarks on the use of compound verbs, however, we venture to suggest that the verb *baiṭhnā* (p. 83) implies a permanent action, or "finality," without any idea of "suddenness," which is better expressed by *uṭhnā*. So *kar-baiṭhnā* (as *de-baiṭhnā*) is "to do something outright" rather than "to do anything suddenly." The verb *uṭh-baiṭhnā* cannot be regarded as being, strictly speaking, a compound verb in the sense of "to sit up suddenly." It implies two distinct actions—namely, "to rise (from a reclining attitude) and sit"—*i.e.*, "to sit up." The author appears, also, to have overlooked to note the peculiar transposition of *denā* as a compound verb in expressions such as *de-paṭaknā* for *paṭak-denā*, "to dash down."

The Manual is invaluable to all students of the correct grammatical and idiomatic forms of Hindustani speech. Students are too apt to content themselves with a general knowledge of the rules of grammar, without any regard to the peculiarities of idiom, which differ so widely from those of the English language. We strongly recommend all those who desire to learn the language thoroughly, and to speak it correctly and idiomatically, to study this work with careful attention.

Anthologie de la Littérature Japonaise.—Japanese literature, one of the richest in the world, is, unfortunately, written in the most difficult of all known languages. In spite of this fact, the labours of Aston, Chamberlain, Dickins, and others have succeeded in elucidating a large number of texts, and two attempts have already been made—first in English and then in German—to put together a connected history of Japanese literature as a whole. But in no European language, so far, until M. Revon's book appeared, had there been compiled an anthology of select passages which would make it possible for us to take a direct and comprehensive survey of the field. This somewhat formidable task has been successfully achieved by M. Revon.

He divides his work into seven periods : (1) The Archaic ; (2) Nara ; (3) Heian ; (4) Kamakura ; (5) Namboku-chō and Muromachi ; (6) Tokugawa ; (7) Meiji. Typical pieces in poetry and prose are given under each period, and every piece is furnished with a preliminary note, containing various literary and historical particulars, so that the work really combines the features of an anthology and of a history of literature. In addition, there are abundant footnotes, all displaying a high degree of erudition and scholarship. Turning to the translations themselves, we have nothing but praise for their fidelity and grace. There was no need for M. Revon to apologize for aiming above all at exactness in his rendering of the Japanese. He has very rightly preferred to give us trustworthy translations instead of mere travesties in French garb. Although he says that it was necessary, over and over again, to sacrifice elegance to accuracy, he really has very little to reproach himself with on that score. His prose renderings are uniformly good, and his verse not infrequently catches more than a hint of the delicate and evanescent charm of the original. The only regrettable feature about this truly excellent publication is its tiny format—about 16 by 10 centimetres. This necessitates the employment of very small print, which will prevent its being enjoyed by people who are obliged to consider their eyesight. (See p. 284).

The New Testament of Higher Buddhism.—This volume consists of translations by the well-known missionary, Dr. Timothy Richard, of two of the most important texts of Chinese Buddhism, "The Awakening of Faith in the Mahayana," and "The Essence of the Lotus Scripture." An English translation of the former work was made some years ago by the Japanese scholar Teitaro Suzuki, but, writing in a foreign language, his style is not unnaturally crabbed and uninspiring. What is more, he was, according to Dr. Richard, "unfortunately without the knowledge of the Buddhists' true key to the fundamental and central idea of the book—namely, Chen Jü. This he translated by the term 'Suchness,' thus obscuring the meaning of the whole." In the present version the term is translated according to the meaning given in a standard Buddhist work—namely, God as the True Model. Thus interpreted, it is claimed that Mahayana Buddhism harmonizes to a remarkable extent with Christian philosophy and religion. The author's aim, in fact, is to show the vital connection between these two religions, so that the way may be paved for one world-wide religion of the future. The other text here translated accentuates still further this bond of unity. Its teaching is in the main very similar to that found in the Gospel of St. John. The Saddharma-pundarīka-sūtra was in existence prior to A.D. 250, but its origin is unknown. Three translations into Chinese were made at an early date, and it has also been translated into French by Burnouf under the familiar title, "Le Lotus de la Bonne Loi," and into English by Kern. What Dr. Richard presents us with here is not the actual Sūtra itself, but a synopsis consisting of extracts made from the original Chinese translation of Kumārajīva, with all the superfluous and incredible Indian embellishments left out. This "essence" has never previously been translated into any European

language. It is quite short, and ought to be read carefully by all who wish to gain some insight into the beliefs and aspirations of the great majority of living Buddhists. (See p. 272.)

China's Story is a pleasantly-written little volume, in which the development of the Chinese people is traced from primeval times down to the present day. The plan of the book is only roughly chronological, and the narration of historical events is agreeably interspersed with sidelights on Chinese manners and customs, myth and folklore. Mr. Griffis tells his story in simple English, and does not try to appear "learned in the use of odd terms and many dates." He even avoids, as far as possible, the transcription of Chinese proper names, on account of their uncouthness to the Western ear. To many people, more or less ignorant of things Chinese, this book will undoubtedly tell the very things that they wish to know. At the same time, a word of caution is necessary. Mr. Griffis is obviously unacquainted, or very slightly acquainted, with the Chinese written language, and this circumstance has, unfortunately, led him into a number of errors, the more insidious because they will not be apparent to by far the greater number of his readers. To mention one as an example : On p. 82, Shih Huang Ti, the "First Emperor," is said to have borrowed his title from the Yellow Emperor (Huang Ti), who reigned in the third millennium before Christ. But the "Huang" in each of the two cases is a totally different character. The sixteen illustrations, reproduced from photographs, are rather more interesting than those usually found in this class of book. But one seeks in vain for the map which is referred to on page 37.

Notices of the Oriental Institute, Tomes XXX., XXXIII. (1), XXXIV. (2), XXXV. (2), and Supplement I. (Izvyestiya) (Vladivostok, 1910).

Lam-Rim-Chen-Po, "Steps on the Way to Blessedness." A work by Tszonkhapa in Mongolian and Russian translations, the latter by G. Ts. Tsuibikov. Tom. I. : "The Lowest Step of the General Way." Part I. : "The Mongolian Translation." This Buddhist treatise is printed here from a native translation, with some editorial handling, and a preface devoted to a history of Mongolian literature and an account of the influence of Tibetan on Mongolian literature and the system of translation.

Nicholas Matsokin, "Maternal Filiation in Eastern and Central Asia." Part I. : "Maternal Filiation among the Chinese, Coreans, and Japanese." A brief account of the phenomenon among each of these races separately.

E. Sdal'vin, "Practical Japanese Dialogues." This is the promised Vol. II., Part II., consisting of the "hieroglyphic indexes" to the main text, and contains a full apparatus for its use.

E. Spal'vin, "The Japanese Army. . . . Special Supplement to the Practical Japanese Dialogues." Vol. II., Part II. : "Hieroglyphic Indexes." Of the same kind. In each of these last two cases there is a loose sheet, with a table of comparison for use with the different parts of the book.

Then there is the Report of the Institute for 1909, which includes an historical account of the first ten years of its existence.

The transcription of the short titles follows :

XXX. Lam-Rim-Chen-Po, "Stepeni puti k blazhenstvu. Sochinenie Tszonkhapui v mongolskom i russkom perevodakh. G. Ts. Tsuibikov, Tom. I., Vuip. I.

XXXIII. (1). Matsokin (Nikolai), "Materinskas Filiatsiya v vostochnoi i tzentral'noi Azii," Vuip. I.

XXXIV. (2). Spal'vin (E.), "Prakticheskie Yaponskie Razgovorui," Vol. II., Part II.

XXXV. (2). Spal'vin (E.), "Yaponskaya Armiya. . . . Osoboe prilozhenie," etc., Vol. II., Part II.

Supplement I. "Prilozhenie." I.: "Otchet o sostoyanii Vostochnago Instituta za 1909 god," etc.

In **Amurath to Amurath,** the latest of her books, Miss **Gertrude Bell** has produced what may certainly be regarded as one of the most notable books of travel in the Nearer East published during recent years. The work is the record of a journey undertaken by Miss Bell in the first seven months of 1908, during which she explored the regions of the Euphrates and the Tigris, and traversed the central districts of Anatolia from Diyarbekr to Konia. From Aleppo she visited Jerâblus, descended the left bank of the Euphrates as far as 'Ânah, made an interesting detour in the desert from Hît to Museiyib, ascended the Tigris, and, after visiting the monasteries and rock-sculptures among the mountains of Western Kurdistan, she started on her homeward journey across the region of the Upper Euphrates to Kaisarîyeh and Ereglî. Written by a lady who is keenly alive to the bearing of current problems both in the politics and in the archæology of the Nearer East, the work will interest a far wider public than that to which the ordinary book of travel appeals. In many ways the new volume presents an interesting contrast to Miss Bell's first volume, "Between the Desert and the Sown." We here meet with the same vivid and convincing reproductions of conversations the authoress has had with Arab peasants, village priests, merchants, Turkish officials, and chance acquaintances of the road; and from them we gather far more information concerning the economic and political conditions of Asiatic Turkey than from many a studied treatise on the same subject. But her present work shows that Miss Bell is no less aware of the importance of an archæological record of the districts she visited, and as a result she has collected a wealth of new material which will be welcome to all who are engaged in the study of the various periods of Eastern archæology. In the space at our disposal we cannot attempt to treat the new material in any detail, but we may call attention to the importance of her discovery of the Sassanian palace of Ukheiḍir in the desert to the south-west of Kerbela. Her excellent study of this building may be regarded as the most important section of the volume, while her chapter on the ruins of Sâmarrâ forms a valuable supplement to the recent monograph of Professor Sarre and Dr. Herzfeld. We may add that the volume is enriched with excellent plans, diagrams, and numerous photographs, a large quantity of which give architectural details of the greatest interest. (See p. 20.)

Aspects of the Hebrew Genius, "a volume of essays on Jewish literature and thought," published by the Union of Jewish Literary Societies, and edited by Mr. **Leon Simon,** is a book that should interest a wide circle of readers, irrespective of creed. The introduction, a general survey of Jewish thought from the first century, is furnished by Mr. Elkan N. Adler. Mr. N. Bentwich gives a sympathetic study of Philo-Judæus, that great genius through whom "the Jewish idea of God and His relation to man entered into the thought of the world." Mr. M. Simon sketches the career of the Gaon Saadiah, whose work for his people he sums up by saying that "he has given it liberty to philosophize." Next, the Rev. H. S. Lewis reviews the career of the mighty Maimonides and his system of Jewish Aristotelianism. Then Dr. S. Daiches surveys the Jewish Codes and Codifiers, from the first collections of legal decisions compiled under the Geonim down to the Shulchan Arukh. This is followed by a paper by Dr. A. Wolf on Aristotle and medieval Jewish thought, displaying the profound degree in which the latter was imbued with the Aristotelian rationalism without sacrificing the freedom of its intellectual conscience. Jewish Mysticism furnishes the theme of an attractive paper by Mr. H. Sperling. Mysticism, in his apt phrase, is the raw material of religion, and it has played a great part in the development of Judaism, in which, as he truly says, there is "a wholesome synthesis of legalism and mysticism, which has saved it from becoming either a visionary castle in the air or a petrified body of formulas." Lastly, the Rev. M. H. Segal contributes a survey of the Jewish new learning of the nineteenth century, from the movement set on foot by Mendelssohn onwards. Except that some of the learned authors in their transliterations of Hebrew words are sometimes defiant of Hebrew grammar, their essays are excellent, both in style and matter, and form a really useful contribution to literary history. (See p. 22.)

Early Religious Poetry of the Hebrews, by Dr. **E. G. King,** is an interesting attempt to describe the poetry of the Old Testament for the educated general public. Dr. King explains clearly the fundamental principles of Hebrew poetry, and illustrates them by a series of metrical translations, dealing in this manner successively with the earliest poetry, the poetry of the early kingdom, the dirge and acrostic verse, the great poems on the problem of suffering, dramatic lyrics, and the poetry of the seasons. At the outset he lays down the axiom that the structure of Hebrew poetry is based upon the number of beats of the accent within the verse, and in his translations he endeavours to reproduce the effect of the original by making them contain the same number of beats, without much regard to the number of unaccented syllables. We venture to think that by this course he debars himself from the success due to his courageous enterprise. After all, the number of beats in a verse can only furnish the skeleton of the verse; its flesh and blood are supplied by the choice of the particular words, which determines the number of unaccented syllables grouped around the accented, and the position of the accented syllables in relation to the unaccented. We may take as an instance the opening of the old ballad-fragment in Genesis iv. 23 *ff.*, "'adháh wĕ-ṣilláh

shĕmá'an qolí"—*i.e.*, metrically, aá ăaá ăáa aá. Now, it can hardly be maintained that the metrical *effect* of the Hebrew is given by Dr. King's "Áda and Tzíllah | héar my voíce"—*i.e.*, áaa áa áa á. Take, again, verse 9 of the Song of Moses, where the Hebrew metre is the simple Iambic aá aá aá aá: Dr. King renders it "the énemy sáid | I pursúe, I o'ertáke." We could multiply examples *ad nauseam*, but these two will be enough for our case. Again, Dr. King's rendering sometimes gives the verse a number of beats which the Hebrew does not possess. Thus, on p. 45 he gives from Isaiah xiv. 4 the line, "Áh! the Tásk-master nów is at rést!"—*i.e.*, four beats to the verse; but the Hebrew is simply "ékh shabháth noghés"—*i.e.*, three beats. Again, on p. 122, foot, he gives a half-line with two beats, but the Hebrew has three (Cant. Cant., ii. 3). The unsatisfactory impression given by these and similar instances is intensified when we turn back to the Introduction. Here Dr. King gives several verses of the Hebrew in a transliteration which, we regret to say, seems to us to be unscientific, inaccurate, and sometimes even ungrammatical. What are we to say of the following rendering of Genesis ix. 27: "Yaft Elohîm l'Yéfeth v'yishkôn b'a'hălĭ-Shem"? We must in particular protest against the ellipse of the strong Shewa and other half-vowels, a phonetic barbarism which is probably derived from the degraded German-Jewish pronunciation. It is a relief to turn from these features to the better qualities of the book. Dr. King's analysis of the course of thought in the passages examined by him, though sometimes super-subtle and even arbitrary, is often very delicate and suggestive, and it is likely that his fine enthusiasm for his fascinating theme will inspire his readers and strengthen their admiration for the beauties of Hebrew poetry. (See p. 76.)

In **The Evolution of the Messianic Idea,** by the Rev. **W. O. E. Oesterley,** the attempt is made to study, analyze, and trace the history of "the various conceptions which centre round the Person of the Messiah" in the Old Testament and cognate writings. At the outset the author lays down that the fundamental ideas in this complex of conceptions, and their embodiment in mythic form, are an essential part of human nature, and their "evolution" is simply the process by which mankind attains to a fuller and deeper consciousness of their spiritual significance and essential verity. In the case of the Messianic Idea, the fundamental concepts are—(1) The idea of an Evil Principle in Nature, embodied in the Semitic myth of Tehom, Tiamat, Leviathan, "The Serpent," etc.; (2) the idea of an Heroic or Divine Bringer of Blessings to man in Golden Ages past and future, which among the Israelites was associated with their conception of Yahweh; and (3) the idea of a Paradise, or Golden Age. That some mythic material of this kind was taken over by the Israelites from their pre-Biblical ancestors, and by them used to convey conceptions of increasing spiritual beauty and truth, must be readily granted. The student, however, meets with two kinds of difficulty in this department of study: Firstly, the exact forms in which the proto-Israelites held these myths are still very uncertain, and comparison with other mythologies are often rather bewildering than helpful; secondly, the

history of the development of these ideas among the Israelites is often most obscure, especially as the chronological order of many of the Biblical writings is still an enigma, and admittedly writers often used phrases of which the original mythic significance had in their times almost or entirely faded away. On the whole, Mr. Oesterley has acquitted himself of his extremely difficult task with considerable success, displaying not only wide research, but likewise a generally sound judgment. On some points his technical criticism of the Biblical text is unconvincing, and in one or two instances his transliteration of Hebrew words is, to say the least, peculiar, while the style is somewhat lacking in lightness and elasticity. But, apart from these details, the book is a sound and thoughtful one, and should be read and digested by all.

We have received two books dealing with Islâm : **Selections from the Ḳurân,** by **Mirza Abul-Fazl** ; and **The Mîzânul Haḳḳ,** by the late Rev. **C. G. Pfander,** D.D. The compiler of the former is already known as a diligent student of Arabic literature, and more especially of that pertaining to the religion he professes. In these selections his object has been "to bring together under their own Surahs all the important verses with suitable headings as may help people to form a correct estimate as to the general contents of the Sacred Book of the Mohammedan world." This object has certainly been attained, and the appended Notes greatly add to the value of the work.

The Mîzânul Haḳḳ ; or, Balance of Truth, was composed in Persian by Dr. **Pfander,** and published in 1835, and the present publication is a revision of the original; undertaken by the Rev. **W. St. Clair Tisdall,** of the Church Missionary Society. The work is divided into three parts, dealing respectively with Holy Writ, with the principal doctrines of Judaism and Christianity, and with the claim of Islâm to be God's final revelation. Such a work was well worth revising, and we can but hope that it will soon be in the hands of all missionaries working in Moslem lands. (See p. 77.)

To all who are interested in the welfare and in the modern history of the Hebrew community, we can heartily commend a book published on the 150th anniversary of the foundation of the Jewish Board of Deputies. In **A Century and a Half of Jewish History,** Mr. **C. H. L. Emanuel,** Solicitor and Secretary, gives us extracts from the minute-books of the London Committee of Deputies of the British Jews from 1760 up to November, 1910. It is a record of great interest, one of which not only Jews, but the nation as a whole, may well be proud. (See p. 21.)

The most recent addition to the series known as "Wisdom of the East" is a translation of one of the most celebrated poems of Sheikh Muslih-ud-din Sâdi, of Shiraz. Whether most Persian scholars will agree with the translator, Mr. **A. Hart Edwards,** that the **Bustân** "may justly claim equal precedence in point of interest and merit" with the "Gulistân" may well be doubted, but it is certainly fitting that it should be included in the series.

It is never satisfactory to translate poetry into prose, least of all Persian poetry; but to those who cannot master the original, Mr. Edwards' little book will be interesting and useful. (See p. 94.)

Under the title **Mystics and Saints of Islam**, Mr. **Claud Field** has given us glimpses of the life and thought of some of the most interesting characters of the Moslem world. It is well for the busy, bustling dweller in the West to go sometimes in thought to the East, and spend a few half-hours with the Mystics. The thoughts and aspirations of the Sûfis are wonderfully beautiful, and no man can study the life of such seekers after truth as Mansur Hallaj, Ibrahim ben Adham, and Jalaluddin Rumi without being the better for it. Mr. Field's sketches are for the most part translations of papers by German and French scholars, but many are founded on original study. Mr. Field's view is that the roots of mysticism are to be found in the Ḳurân itself, although its later phases have been profoundly affected by Christianity and Neo-Platonism. (See p. 220.)

It is well to have a record of so profound an Oriental scholar as the late Michaël Jan de Geoje, who died on May 17, 1909. Shortly after his death Professor C. Snouck Hurgronje delivered before the Academy of which the great Arabicist had been so distinguished a member an obituary oration. That biography has since been translated from Dutch into French by Madeleine Chauvin, and we are quite sure that in this more accessible form English Orientalists will be only too pleased to peruse so interesting a personal history.

African philology is a study which appeals to few readers in this country, and he would be a bold man who should venture to make it the basis for a series of popular lectures. The experiment, however, has been tried by Professor Meinhof, at Hamburg, with complete success. In addition to a thorough mastery of his subject, he has to an eminent degree the gift of popularizing matter which to the ordinary intelligence might appear dry and even repulsive, and his open lectures at the Colonial Institute were attended by large and appreciative audiences, and are now made available in book form for a wider public. They are eight in number, dealing with such subjects as the reasons for studying primitive or "savage" languages; the distribution and relationships of the three great linguistic families in Africa—the Hamitic, Sudanese, and Bantu—and their morphology; the study of phonetics, and the light thrown on it by African sounds; the practical importance of African languages, etc. The conclusion to which Professor Meinhof's own researches and those of Professor Westermann have led him is here very clearly stated—viz., that we have in Africa two strongly contrasted forms of speech—the Hamitic and the Sudanese—the mingling of which produced the Bantu. The "negro group" of Cust and J. Müller is now, after eliminating some of its constituents, shown to be no mere fortuitous congeries, but a genuine linguistic family, extending right across the continent, so as to include Mandingo in the west and Nubia in the east. Two important points in

which it is distinguished from the Hamitic family are *intonation* and the *order of words*. In the Sudanese languages, musical intonation is strongly marked, while the dynamic accent is scarcely perceptible, the reverse being the case in Hamitic. The Hamitic languages place the subject after the verb and the genitive after the noun on which it depends; the Sudanese reverse the position in both cases. The Bantu agree with the Sudanese in the position of the subject, but with the Hamitic in the position of the genitive—saying, *e.g.* (in Swahili) *nyumba ya mfalme*, "house of (the) king," whereas in Mandingo the order is "king his house"—*mansa la bon*—and similarly in Mende and Twi. This order, however, seems to be reversed in Wolof, Temne, Bullom, Yoruba, Nupe, Ibo, and several of the Lower Niger languages included in the series recently tabulated by Mr. F. W. H. Migeod. A full discussion of the many points raised by Professor Meinhof is, of course, impossible within these limits. We must refer readers to the book itself, which is both interesting and suggestive. We hope it will be followed up by the publication of the lectures delivered during the session just concluded, which deal with African folklore, poetry, and traditions. (See p. 220.)

The Brass language, called by the natives Nembe, and spoken in a central district of the Niger Delta, is a dialect of Ibo, of sufficient importance for separate treatment. A complete translation of the Anglican Prayer-Book, followed by a collection of 148 hymns, has been published by the S.P.C.K.—From the same society we have received a Luganda version of St. John's Gospel, with the well-known commentary and introduction by Dr. Plummer, originally published in the "Cambridge Bible for Schools." The translation is the work of the Rev. F. Rowling. (See p. 23.)

Al-Hilal, February, 1911, Vol. XIX., No. 5. (See p. 94.)

Al-Hilal, March, 1911, Vol. XIX., No. 6. (See p. 94.)

Al-Hilal, April, 1911, Vol. XIX., No. 7. (See p. 94.)

Al-Machriq, February, 1911, Vol. XIV., No. 2, contains: Une Homélie sur la Purification attribuée à S. Cyrille de Jérusalem, by P. L. Cheïkho.—La Franc-Maconnerie et les Écoles Laïques, par un Notable Musulman.—L'Âme et l'Esprit: Traité de Philosophie Platonicienne, by Qosta-ben-Luca.—La Cultute des Tabacs Turcs dans le Liban, by J. Gemayel.—T'Edhémiyeh ou la Grotte de Jérémie et le Sépulcre de Gordon, by Fr. Drunke.—Christianisme et le Littérature avant l'Islam, by P. L. Cheïkho.—Bibliographie Orientale.—Varia.—Questions et Réponses.—etc., etc. (See p. 94.)

Al-Machriq, March, 1911, Vol. XIV., No. 3, contains: Le Progrès des Sciences en 1910, by P. L. Ronzevalle.—Code du Grand Vizirat par Loutfi Pacha, edited by P. L. Cheïkho.—Excursion dans les Districts Libanais de Kharroub et de Chouf, by P. T. Harfouche.—La Tentation de Jésus.—Christ au Désert, by P. A. Rabbath.—Christianisme et Littérature avant l'Islam, by P. L.. Cheïkho.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 94.)

Al-Machriq, April 1911, Vol. XIV., No. 4, contains: Les Saints Évangiles: 1e Leur Authenticité, by P. A. Rabbath.—La Première Station des Hébreux après le Passage de la Mer Rouge, by L. Malha.—La Culture des Tabacs Turcs dans le Liban, by J. Gemayel.—Les Sciences Arabes et l'Incendie de la Bibliothèque d'Alexandrie, by P. L. Cheïkho.—La Statue de Jupiter Héliopolitain à Sokhné, by P. S. Ronzevalle.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 94.)

Al-Moktabas, Vol. V., No. 12, contains: Étude sur un Manuscrit du Xe Siècle de l'Hégire.—Les Poids, les Boisseaux et les Espaces, au Point de Vue de l'Islam.—Les Syriens aux États Unis, by J. J. Zakhem.—Les Tombeaux et les Obsèques chez les Anciens Égyptiens, by Ah. bey Kamal. Notes Critiques.—Mouvement Intellectuel et Social.—Livres et Manuscrits.—etc., etc. (See p. 94.)

American Journal of Semitic Languages and Literatures, April, 1911, Vol. XXVII., No. 3, contains: Tablets from the R. Campbell Thompson Collection in Haskell Oriental Museum, the University of Chicago, by T. Lee Holt.—Chronological Notes from the Aramaic Papyri, by M. Sprengling.—Benhadad and Hadadezer, by D. D. Luckenbill.—etc., etc. (See p. 95.)

Annals of Archæology and Anthropology, Vol. III., No. 3, contains: The Military Effigies at Maltby and Belleau in Lincolnshire, by F. P. Barnard.—Report on Coins from Asia Minor, by J. Grafton Milne.—Notes upon the Fragments of Hittite Cuneiform Tablets from Yuzgat, Boghaz Keui, by Th. G. Pinches.—A Tomb of the Early Iron Age, from Kition in Cyprus, containing Bronze Examples of the "Sigynna," or Cypriote Javelin, by J. L. Myres.—Herodotus and the Egyptian Labyrinth, by J. L. Myres.—etc., etc. (See p. 95.)

Annals of Archæology and Anthropology, Vol. III., No. 4, contains: An Egyptian Funerary Cap, by R. Mond. — A Type of Fibula of the Early Iron Age, apparently Peculiar to Cyprus, by J. L. Myres.—Greek Inscriptions from Thessaly, by A. M. Woodward.—etc., etc. (See p. 95.)

Annals of Archæology and Anthropology, March, 1911, Vol. IV., No. 1, contains: Notes on Examples of Late Anglo-Saxon Metal Work, by E. Thurlow Leeds.—Lampedusa, Lampione, and Linosa, by Th. Ashby.—Greek Inscriptions from Asia Minor, by M. Linton Smith and M. N. Tod.—etc., etc. (See p. 95.)

Annales du Service des Antiquités de l'Égypte, Tome X., Fasc. II., contains: Découverte d'une Statuette de la Décsse Néith dans le Sol de Paris, par P. Heuré.—Notes d'Inspection, LXIII.-LXVI., par G. Legrain.—A Report on some Antiquities found in the Inspectorate of Miniéh, by Tewfik Effendi Boulos.—Rapport sur les Fouilles du Comte de Galarza, par Ahmed Bey Kamal. — Quelques Fragments trouvés à Omada, par H. Gauthier.—Note Additionnelle aux Inscriptions Gregues de Kalabchah, par H. Gauthier.—Notes de Voyage X.-XIII., par G. Maspero.—Rapport sur les Feuilles faites dans la Montagne de Sheikh Said (avec 1 Planche), par Ahmed Bey Kamal.

—Égypte Greco-Romaine, No. II. (Suite) (avec 4 Planches), par G. Lefebre. —Sur Quelques Objets Coptes du Musée du Caire, par Jean Maspero.—Néith Protectrice du Sommeil.—La Semaine des Égyptiens, No. 2.—Cartouche d'une Roi Éthiopien, sur un Objet trouvé à Mit Rahineh, par G. Duressy.—Un Monument Nouveau du Pharaon Khartoni, par Ahmed Bey Kamal.—Deux Épitaphes Musulmanes sur une Pierre d'Autel Copte, par Ét. Combe. —La Plante de Horbéit (avec 2 Planches), par Éd. Naville. (See p. 95.)

Annales du Service des Antiquités de l'Égypte, Tome X., Fasc. III., contains: Variétés Historiques, Nos. I.-IV., par H. Gauthier.—Notes sur l'Isthme de Suez (avec 1 Planche), par J. Clédat.—Sur un Temple mystérieux qui existerait au Désert, Lettre à M. Gaston Maspero, par J. Clédat.—Deuxième Étude sur les Balances Égyptiennes (avec une Planche), par H. Ducros.—Une Trousse de Médicin Copte (avec 2 Planches), par G. Duressy.—Notes d'Inspection, No. LXVII. (avec 1 Planche), par G. Legrain.—Égypte Chrétienne, No. 3 (avec 3 Planches), par G. Lefebre.—Report on some Excavations at Tuna, by Tewfik Effendi Boulos. (See p. 95.)

Anthropos, March-April, 1911, Vol. VI., No. 2, contains: On the Superstitions of the Ten'a Indians, by J. Jetté.—L'Enfant chez les Kuni (Nouv. Guinée Angl.), by H. Eschlimann.—Religion et Vie Domestique des Bakerewe, by R. P. E. Hurel.—Der Gemütsausdruck als Rassenmerkmal, by O. Rutz.—Notes Ethnographiques sur les Tribus de Kouy-tcheou (Chine), by A. Schotter. —Sprachwissenschaftliche Chronik, by J. van Ginneken.—Contribution to the Ethnography, by M. A. Condon.—Esquisse de la Langue des Wankutõn, by F. van Houe.—Der Kalender der Quiché-Indianer Guatemalas, by W. Lehmann—Tänze und Tanzfestlichkeiten, by F. Vormann.—etc., etc. (See p. 95.)

Asiatic Quarterly Review, April, 1911, Vol. XXXI., No. 62, contains: Railways in the Middle East, by H. F. B. Lynch.—Government's Bad Bargains, by J. Kennedy.—The Battle of the Characters; or, An Imperial Script for India, by J. Knowles.—The Second Afghan War, by F. H. Tyrrell.—Report on Semitic Studies and Orientalism, by E. Montet.—General.—Proceedings of the East India Association.—Correspondence, Notes, and News.—Reviews and Notices.—etc., etc. (See p. 95.)

Asie Française, January, 1911, Vol. XI., No. 118, contains: Le Commerce des Colonies Françaises, by E. P.—Les Chemins de Fer du Siam.—L'Angleterre et la Chine au Tibet, by J. Bacot.—De la Spécialisation des Officiers de l'Armée Coloniale, par un Vieil Officier Tonkinois.—Lettre de Beyrouth.—Indochine. — Levant. — Extrême-Orient. — Bibliographie. — etc., etc. (See p. 95.)

Asie Française, February, 1911, Vol. XI., No. 119, contains: La Russie et la Chine, by R. de Caix.—Les Chemins de Fer de l'Empire Ottoman et les Puissances.—Le Quatrième Centenaire de Goa et la Question du Régime des Catholiques dans l'Hindoustan.—Apropos de la Deuxième Session du Conseil Fédéral des États Malais, by E. de Lajonquière.—Les Musulmans de l'Inde

et le Nationalisme Hindou, by H. Marchand.—Les Plantations de Caoutchouc en Cochinchine. — Les Chemins de Fer Chinois, by E. de Laboulaye. — Variétés : Le Musée de l'Indochine, by L. Maure.—Indochine.—Levant.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 95.)

Asie Française, March, 1911, Vol. XI., No. 120, contains : L'Aspect Présent de la Question du Bagdad, by R. de Caix.—Sur le Tracé du Chemin de Fer de Bagdad, by H. Viollet.—La Russie et la Chine.—Quelques Réflexions sur des Voyages au Tibet, by J. Bacot.—L'Indochine et les Négociations Commerciales Franco-Japonaises, by Kataphronète.—La Colonisation Russe en Asie, by D. Aïtoff.—La Réforme de la Magistrature Coloniale, by J. Barth.—Indochine.—Levant.—Extrême-Orient.—etc., etc. (See p. 95.)

Baptist Missionary Review, February, 1911, Vol. XVIII., No. 2, contains : The Present Situation in the Congo, by W. L. Ferguson.—National Christianity ; Lecture by Bishop Whitehead.—British Rule in India, its Successes and its Failures, by S. Brooks.—Editorial.—Exchanges and Reviews.—Mission News.—etc., etc. (See p. 95.)

Baptist Missionary Review, March, 1911, Vol. XVII., No. 3, contains : The American Baptist Telugu Mission from 1886 to 1910 inclusive, by D. Downie.—The Present Situation in the Congo, by W. L. Ferguson.—The Second World's Conference on Missions to Moslems, by H. Huizinga.—Editorial.—Mission News.—etc., etc. (See p. 95.)

Biblical World, February, 1911, Vol. XXXVII., No. 2, contains : Frontispiece.—Editorial.—Some Psychological Aspects of Regeneration, by Th. G. Soares.—" This Man Coniah," by J. F. Genung.—The Demoniac and the Returning Demon, by J. C. Granbery.—A Modern View of the Hereafter, by W. E. Glanville.—Sennacherib's Invasion and its Religious Significance, by I. G. Matthews. — The Anthropomorphism of Genesis, Chapter I., by A. E. Whatham.—Studies in the Psalter, by K. Fullerton.—Work and Workers.—New Literature.—etc., etc. (See p. 95.)

Biblical World, March, 1911, Vol. XXXVII., No. 3, contains : Frontispiece.—Editorial.—The Canonization of the Old Testament, by W. F. Bade.—A Study of a Pauline Apocalypse, by D. A. Hayes.—The Testaments of the Twelve Patriarchs, by E. W. Parsons.—Studies in the Psalter, by K. Fullerton.—Professor Sanders' Deuteronomy-Joshua, by E. J. Goodspeed.—Exploration and Discovery.—Work and Workers.—Book Review.—etc., etc. (See p. 95.)

Biblical World, April, 1911, Vol. XXXVII., No. 4, contains : Frontispiece.—Editorial.—Why the Authorized Version became an English Classic, by J. F. Genung.—English Versions before 1611, by J. Rothwell Slater.—The Douay Version, by E. O. Dutcher.—The Hebrew Text of the Old Testament, by I. M. Price.—The Greek Text in 1611, by C. R. Gregory.—The Accuracy of the Authorized Version of the Old Testament, by W. R. Betteridge.—

The New Testament of 1611, as a Translation, by E. J. Goodspeed.—The Great Modern Versions of the English Bible, by H. Thatcher Fowler.—Work and Workers.—New Literature.—etc., etc. (See p. 95.)

Brahmavâdin, November, 1910, Vol. XV., No. 11, contains: Ourselves, Editorial —Poetry and Life, by E. Hammond.—Iśopanishad, by M. Charan.—Basava, the Founder of the Lingayat Sect, by T. A. G. Rao.—Vedārthasaṅgraha, an Epitome of the Vedic Teachings.—Gospel of Sri Ramakrishna, by K. V. Rao. —A Trip to Tripaty Mount, by V. K. Moodaliar.—The Life and Polemics of Sankaracharya, by S. N. Naraharayya.—Notes and Thoughts.—etc., etc. (See p. 95.)

Brahmavâdin, December, 1910, Vol. XV., No. 12, contains: Human Exertion and Divine Destiny, Editorial.—Vedārthasaṅgraha: An Epitome of the Vedic Teachings.—Iśopanishad, by M. Charan.—Bhagavad Gita: an Essay, by M. S. R. Aiyar.—Jaina Centres in Southern India, by T. A. G. Rao.—Gospel of Sri Ramakrishna, by K. Vyasa Rao. — Vedanta Work. — Notes and Thoughts.—etc., etc.—(See p. 95.)

Brahmavâdin, January, 1911, Vol. XVI. No. 1 contains: The Doctrine of Karmayoga.—Bhagavad Gita—an Essay, by M. S. R. Aiyar.—Bhāmaha, by A. Anantacharya.—Vedārthasaṅgraha: An Epitome of the Vedic Teachings. —Spero Meliora, or the Practice of Religion, by C. V. S. Aiyar.—Buddhism in its Relation to Hinduism, by R. J. M. Bahadur.—Vedanta Work.—Notes and Thoughts.—etc., etc. (See p. 95.)

Brahmavâdin, February, 1911, Vol. XVI., No. 2, contains: The Doctrine of Karmayoga, by the Editor.—Vedārthasaṅgraha: An Epitome of the Vedic Teachings.—Bhāmaha, by A. Anantacharya.—Spero Meliora, or the Practice of Religion, by C. V. S. Aiyar.—Bhagavad Gita: an Essay, by M. S. Ramaswamy Aiyar.—Sri Swami Vivekananda, by M. H. Phelps.—Vedanta Work. —Notes and Thoughts.—etc., etc. (See p. 95.)

Brahmavâdin, March, 1911, Vol. XVI., No. 3, contains: Vedārthasaṅgraha: An Epitome of the Vedic Teachings.—Spero Meliora, or the Practice of Religion, by C. V. S. Aiyar.—Sri Ramakrishna, by the Editor.—Bhāmaha, by A. Anantacharya.—The Value of Hinduism for Hindus, by M. H. Phelps.—Notes and Thoughts.—etc., etc. (See p. 95.)

Calcutta Review, January, 1911, No. 263, contains: History of the Press in India, by S. C. Sanial.—A Plea for Nature-Study in Indian Schools, by S. Chandra Mitra.—Dwarka Nath Mitter: a Biography, by S. Chunder Dey.—Distinguished Sanskrit Scholars of Cochin, by K. S. M.—etc., etc. (See p. 95.)

Ceylon National Review, January, 1911, Vol. IV., No. 10, contains: The New School of Indian Painting, by A. K. Coomaraswamy.—Papanca Sudani: A Translation from the Pali by the late James de Alwis, edited by F. L. Woodward.—Sinhalese Poetry, by S. B. Kuruppu.—The Noble Eightfold Path of the Buddhists,. by J. Wettha Sinha.—The Influence of Religion on the

Progress of the Sinhalese, by A. D. Mudaliyar.—Some Sinhalese Traditions —King Dutu, Gemunu, by G. P. Samarasekera.—Reform of the Ceylon Legislative Council.—etc., etc. (See p. 95.)

Chinese Recorder, January, 1911, Vol. XLII., No. 1, contains: Editorial Comment.—Some Problems of the World Missionary Conference, by W. N. Bitton.—The Christian Elements in Buddhism, by E. Morgan.—Laymen's Share in Advocacy, by S. B. Capen.—The Outlook in the North-Eastern Provinces, by C. E. Ewing.—Correspondence.—Missionary News.—etc., etc. (See p. 95.)

Chinese Recorder, February, 1911, Vol. XLII., No. 2, contains: Editorial Comment.—New Testament Principles and Methods of Evangelization, and their Application in China, by R. H. Glover.—The Comparative Value of Intensive and Extensive Methods of Evangelism, by A. Foster.—How to Foster and Sustain the Evangelistic Spirit, by G. Miller.—The Christian Elements in Buddhism, by E. Morgan.—Correspondence.—Our Book Table.—Missionary News.—etc., etc. (See p. 95.)

Chinese Recorder, March, 1911, Vol. XLII., No. 3, contains: Editorial Comment. —The Public Life of the Missionary, by Sir H. W. De Sausmarez.—The Aim and Plans of the Evangelistic Association of China, by A. R. Saunders.—Selection and Training of Evangelists, by A. Bonsey.—Curriculum Bible Study, by H. W. Luce.—Correspondence.—Our Book Table.—Missionary News.—etc., etc. (See p. 95.)

Epigraphia Indica, January, 1910, Vol. X., Part V., contains: Machhlishahr Plate of Harischandradeva, by Hirananda.—Gadval Plates of Vikramaditya I., A.D. 674, by E. Hultzsch.—New Brahmi Inscriptions of the Scythian Period, by R. D. Banerji.—Dates of Chola Kings, by R. Sewell.—Dates of Pandya Kings, by R. Sewell.—Plates.—etc., etc. (See p. 95.)

Expository Times, March, 1911, Vol. XXII., No. 6, contains: Notes of Recent Exposition.—The Elder Brother, by A. Stewart.—Light from the Ancient East, by J. Iverach.—The Great Text Commentary.—The Traditions of the Elders, by G. Margoliouth.—Literature.—The Emancipation of the Sermon, by H. W. Horwill.—The Life of Faith, by W. W. Holdsworth.—Contributions and Comments.—etc., etc. (See p. 96.)

Expository Times, April, 1911, Vol. XXII., No. 7, contains: Notes of Recent Exposition.—The Development of Doctrine, by W. Muir.—The Great Text Commentary.—The Symbolism of the Letters to the Seven Churches, by A. Crosthwaite.—Studies in Pauline Vocabulary, by R. M. Pope.—Literature.—The Hebrew Word for "Atone" (I.), by S. H. Langdon.—Contributions and Comments.—etc., etc. (See p. 96.)

Geographical Journal, March, 1911, Vol. XXXVII., No. 3, contains: A Journey Across the Ordos, by G. Pereira.—A Journey in North-Eastern Arabia, by G. E. Leachman.—Note on Maps illustrating Dr. Stein's Explorations in Chinese Turkestan and Kansu, by M. A. Stein.—The Discovery of Christmas Island, by W. Foster.—Reviews.—etc., etc. (See p. 96.)

Geographical Journal, April, 1911, Vol. XXXVII., No. 4, contains: Further Explorations in Bolivia: the River Heath, by P. H. Fawcett.—The MacLeod Falls on the Mao Kabi, French Equatorial Africa, by P. A. Talbot.—Inauguration of the Oceanographical Institute of Paris, by W. S. Bruce.—The Uganda-Congo Arc.—Reviews.—etc., etc. (See p. 96.)

Hindustan Review, January, 1911, Vol. XXII., No. 137, contains: Lord Acton on Liberty, by C. F. Andrews.—The Working Faith of the Indian Reformer, by K. Natarajan.—Indian Art at the United Provinces Exhibition, by A. K. Coomaraswamy.—Political Thought in Islam, by S. M. Iqbal.—The University of Calcutta, by Ch. F. Thwing.—Early India and Temperance, by J. Samaddar.—The Book of the Month.—Views and Reviews.—Editorials and Miscellaneous.—etc., etc. (See p. 96.)

Hindustan Review, February, 1911, Vol. XXIII., No. 138, contains: Lord Acton on Nationality, by C. F. Andrews.—Trade Relations between India and America, by W. H. Michael.—Buddhism in Relation to Hinduism, by Sarda Charan Mitter.—The Growth of Indian Expenditure, by N. A. Dravid.—The Law Membership of the Imperial Executive Council (II.), by R. P. Karkaria.—My Impression of the Allahabad Exhibition, by Panna Lai.—Episodes in Parliamentary Elections, by Jogendranath Samaddar.—The Book of the Month.—Views and Reviews.—Editorials and Miscellaneous.—etc., etc. (See p. 96.)

Indian Antiquary, February, 1911, Vol. XL., Part 504, contains: The Chalukya Genealogy according to the Kannada Poet Ranna, by R. Narasimhachar.—Mallishena-Mahapurana, by K. B. Pathak.—Old Indian Numerical Symbols, by G. P. Kaye.—The Asoka Numerals, by G. R. Kaye.—A Lacuna in the Harivamsa, by A. G. Swamin.—Songs about the King of Oudh, by W. Crooke.—Miscellanea.—Notes and Queries.—Book Notice.—etc., etc. (See p. 96.)

Indian Antiquary, March, 1911, Vol. XL., Part 505, contains: The Emperor Aurangzeb Alamgir, 1618-1707, by W. Irvine.—The "Outliers" of Rajasthani, by V. A. Smith.—Discovery of the Plays of Bhasa, a Predecessor of Kalidasa, by V. A. Smith.—A Note on the Word "Balgalchchu," by T. A. Gopinatha Rao.—Songs from Northern India relating to the English, by W. Crooke.—Book Notice.—etc., etc. (See p. 96.)

Indian Forester, November-December, 1910, Vol. XXXVI., Nos. 11 and 12, contains: Transport of Forest Produce.—A Short Description of the State Pine-Forests of the Landes and Gironde Departments, by R. C. Milward.—Forestry Education, by E. P. Stebbing.—Teak in Burma.—The Bamboo-Forests of the Ganges Division, by B. A. Rebsch.—Fire Conservancy in Indian Forests, by H. C. Walker.—Correspondence.—Obituary.—Reviews and Translations.—Shikar, Travel, and Natural History Notes.—Extracts from Official Papers.—Miscellanea.—etc., etc. (See p. 96.)

Indian Review, January, 1911, Vol. XII., No. 1, contains: The Depressed Classes, by the Lord Bishop of Madras.—Joint-Stock Business in South India, by D. B. K. K. Rau.—The Indian Borderland, by F. Noyce.—Muslim Education

in Southern India, by S. M. Sahib.—The Fergusson College, Poona.—Bombay in the Making (1661-1726), by a Bombayite.—The Latest Child of Education, by M. R. N. Aiyangar.—Social Movements in Bengal, by a "Bengalee."—A Common Script for India, by V. K. Syer. — Hindu Social Reform.—Current Events.—The World of Books.—etc., etc. (See p. 96.)

Indian Review, February, 1911, Vol. XII., No. 2, contains: India and Imperial Preference, by Sir R. Lethbridge.—India and the General Election, by "An Indian Resident in London."—The Sorrows and Joys of Evolution, by J. Page Hopps.—Fawcett's Services to India, by P. N. Raman Pillai.—The Hindu-Muslim Problem, by Syed Nabi Ullah.—The Depressed Classes, by R. B. V. M. Mahajani.—Current Events.—Topics from Periodicals.—etc., etc. (See p. 96.)

Indian Review, March, 1911, Vol. XII., No. 3, contains: A Field of Common Endeavour, by V. Chirol.—Buddhism and the Depressed Classes, by the Anagarika Dharmapala.—The New Life in Hinduism, by the Maharaja of Darbhanga.—The Allahabad Industrial Conference, by V. G. Kale.—The Liquor Problem in India, by E. W. Fritchley.—Modern Theism, by P. S. Sastri.—Hon. Mr. Gokhale on "Indian Expenditure."—Indians in the Public Service, by N. Subba Rau.—Current Events.—Topics from Periodicals.—Questions of Importance.—etc., etc. (See p. 96.)

Indian Thought, Vol. III., No. 1, contains: Prābhākara School of Pūrva-Mīmāmsā.—Translation of Khaṇḍanakhaṇḍakhādya. (See p. 96.)

Journal of the Polynesian Society, December, 1910, No. 76, contains: Easter Island (Rapa-Nui) and Rapa (Rapa-Iti) Island, by S. P. Smith.—The Paumotu Version of the Story of Rata, by Te Aipitaroi-a-Nui-a-Parara of Ra'i-roa. Translated by A. Leverd of Tahiti.—Rata, by Na Te Aipitaroi-a-Nui-a-Parara te Parau Mai.—Wairangi, Ile Tipuna no Ngati-Raukawa.—Wairangi, an Ancestor of Ngati-Raukawa, Collected and Translated by Te Rangihiroa.—The Moriori People of the Chatham Islands.—On the Whatu-Kura, by T. W. Downes.—Notes and Queries.—etc., etc. (See p. 96.)

Light of Truth, or the Siddhānta Dīpikā and Āgamic Review, November, 1910, Vol. XI., No. 5, contains: Mrigendra-Āgama, by V. V. Ramaṇa Śāstrin.—Is the Soul Immortal ? by R. R. Guṇaratnam.—The Jnānapāda of the Sūkshma-Āgama, by V. V. Ramaṇa Śāstrin.—Maritime Activity and Enterprise in Ancient India, by H. Ch. Chakladar.—The Śaiva-Siddhānta Conference at Trichinopoly, by H. W. Schomerus. — Nammlvār's Tiru-Viruttam, by A. Govindāchārya.—The Meaning of Temple-Worship, by R. S. Subraḥmanyam.—The "Agamic Bureau" Notes.—etc., etc. (See p. 96.)

Light of Truth, or the Siddhānta Dīpikā and Āgamic Review, December, 1910, Vol. XI., No. 6, contains, Śrī-Mantra-Mālikā of St. Śrī-Mūla-Nātha, by J. M. N. Pil̤lai.—The Fifth Session of the Śaiva-Siddhānta Conference, Rāmnād, 1910.—The Obligations of Electors and their Representative. by

P. Rāmanāthan.—Some Astronomical Remarks on Śrī-Śankara's Horoscope, Part I., by W. F. Gorn-Old.—The "Āgamic Bureau" Notes.—etc. etc. (See p. 97.)

Light of Truth, or the Siddhānta Dīpikā and Āgamic Review, January, 1911, Vol. XI., No. 7, contains: Śrī-Mantra-Mālikā of St. Śrī-Mūla-Nātha, by J. M. N. Piḷḷai.—Nammālvārs's Tiruviruttam, by A. Govindāchārya.—Karapātram—What is it? by C. V. S. Aiyar.—Maṇi-Mekhalai, by G. U. Pope.—Some Astronomical Remarks on Śrī Śankara's Horoscope, Part II., by W. F. Gorn-Old.—The "Light of Truth" and the Archæological Department, by a "Journalist."—Maritime Activity and Enterprise in Ancient India.—The "Āgamic Bureau" Notes.—etc., etc. (See p. 97.)

Madras Christian College Magazine, January, 1911, Vol. X., No. 7, contains: The Gospel of "A Grammarian's Funeral," by D. G. M. Leith.—Vedanta Desika, the Vaishnavite Philosopher, by V. Rangachari.—A Message to Former Students, by William Miller.—Notes of the Month.—Science Notes.—Recent Periodical Literature.—etc., etc. (See p. 97.)

Madras Christian College Magazine, February, 1911, Vol. X., No. 8, contains: Ideals of Life, by E. Greaves.—Some General Impressions of the Orient, by H. Churchill King.—Temperance and Literature, by P. Seshadri.—The Seamy Side in Art, by F. E. Corley.—Notes of the Month.—Recent Periodical Literature.—etc., etc. (See p. 97.)

Madras Christian College Magazine, March, 1911, Vol. X., No. 9, contains: The Meaning of Redemption, by A. G. Hogg.—The Young Men of India, their Opportunities and Responsibilities, by M. Chengaiya.—Missionaries and Education, by P. J. Abraham.—Notes of the Month.—Literary Notices and Notes.—Science Notes.—etc., etc. (See p. 97.)

Maha-Bodhi Journal, January, 1911, Vol. XIX., No. 1, contains: Our Twenty Years' Work.—Pan-Buddhist Congress.—The Foundation of the Universal Empire of Truth.—The late King of Siam.—The Way to Nirvana.—Digest of the Majjhima Nikaya.—Book Notices.—News and Notes.—etc., etc. (See p. 97.)

Maha-Bodhi Journal, February, 1911, Vol. XIX., No. 2, contains: The Religion for the Depressed Classes.—The Philosophy of Indian History.—The Devanagri-Pali Text Publication Fund.—Digest of the Majjhima Nikaya.—Archæology.—Buddhism in Europe.—An Interesting Buddhist Function at Kandy.—Creation Myths.—Book Notices.—News and Notes.—etc., etc. (See p. 97.)

Maha-Bodhi Journal, March, 1911, Vol. XIX., No. 3, contains: The 2,500th Anniversary Celebration of the Holy Religion of the Tathagato.—The Work of the Future.—Archæology Survey of India.—The Nidanas, or the Law of Dependent Causation.—The Religion of the Householder.—Work to be done in Buddhist Criticism.—News and Notes.—etc., etc. (See p. 97.)

Man, March, 1911, Vol. XI., No. 3, contains: A Neolithic Site in the Katanga, by E. Torday.—Note on a Number of Fire-Sticks from Ruined Sites on the South and East of the Takla-makan Desert, collected by M. A. Stein, by T. A. Joyce.—Australian Marriage Classes, by W. D. Wallis.—A Note on the Meaning of "Meriah," by H. S. Braidwood and W. Crooke.—Obituary: Sir F. Galton.—Reviews.—etc., etc. (See p. 97.)

Man, April, 1911, Vol. XI., No. 4, contains: Description of Kijesu Ceremony among the Akamba, by C. W. Neligan.—Hausa Folklore, by A. J. N. Tremearne.—Reviews.—Anthropological Notes.—etc., etc. (See p. 97.)

Modern Review, February, 1911, Vol. IX., No. 2, contains: Ganesha-Janani, by A. N. Tagore.—Psychical Research and Man is Survival of Bodily Death (III.), by H. Halder.—The Revolution in Persia, by N. H. Setalvad.—People of the Celestial Empire and their Characteristics (II.), by A. Roy.—An Introduction to Indian Economics (II.), by R. Mukerji.—Men I have Seen (V.), by S. Sastri.—Sakuntala: its Inner Meaning, by R. Tagore and J. Sarkar.—Some Glimpses of India in the Fifth Century Before Christ, by N. Nath Law.—Indian Peasant Proprietors in Mauritius, by M. M. Doctor.—Reviews and Notices of Books.—Comment and Criticism.—etc., etc. (See p. 97.)

Modern Review, March, 1911, Vol. IX., No. 3, contains: Frontispiece.—Indian Sculpture at Allahabad, by A. K. Coomaraswamy.—Poetry from the Arabic, by W. R. Alger.—Lord Dalhousie in India, by S. K. Ratcliffe.—The Future of India, by R. Tagore and S. D. Varma.—An Introduction to Indian Economics (III.), by R. K. Mukerjee.—Travelling through the Country in America, by S. Bose.—Education in India, by J. Samaddar.—Psychical Research and Man's Survival of Bodily Death (IV.), by H. Haldar.—Arabic and Persian Poetry (I.), by M. Ismail Ali.—The Crisis in the Bombay Cotton Mill Industry, by S. Chandra Basu.—Comment and Criticism.—Reviews and Notices of Books.—etc., etc. (See p. 97.)

Monatsschrift für Geschichte und Wissenschaft des Judentums, November-December, 1910, Vol. LIV., Parts XI.-XII., contains: Die Juden bei Wilhelm Raabe, by J. Bass.—Sumerisches in der Bibel, by H. Redisch.—Wie verhielt sich das Judentum zu Jesus und dem entstehenden Christentum? by M. Freimann.—Das Wasseropfer und die damit verbundenen Zeremonien, by D. Feuchtwang.—Zu Bachja Ibn Pakudas "Herzenspflichten," by W. Bacher.—Notizen.—Besprechungen.—Bibliographische Uebersicht, über die im Jahre 1909 erschienenen Schriften, by M. Brann.—etc., etc. (See p. 97.)

Muslim Review, February, 1911, Vol. III., No. 2, contains: The Hindu-Moslem Problem, by "Ashik-i-Kaom."—Speech Delivered at Jessore, by a Student.—Hygiene, by A. M. Khan.—National Development, by Abdul-Hameed.—Marriages among Musulmans, by S. B. H. Kazi.—An Episode in Early Indo-British History, by J. Samadar.—The Ashura of Moharrum in Hyderabad, by S. A. A. Mahdavi.—Survey of the Muslim World.—Recent Episodes.—etc., etc. (See p. 97.)

Muslim Review, March, 1911, Vol. III., No. 3, contains: Idea of the Proposed University, by S. M. Alam.—Physical Education in Connection with Intellectual and Moral Culture, by St. C. Paul.—Journalism as a Profession, by S. A. K. M. Kalim.—From Theory to Practice, by M. B. Husain.—Agha Ahmad Ali, Author of "Shamsher-i-Teztar," by A. F. M. Abdul Ali.—Mahomedan University, by S. A. Hasan.—Criticism and Discussion.—etc., etc. (See p. 98.)

Open Court, March, 1911, Vol. XXV., No. 658, contains: Frontispiece.—The Transformation of Roman Paganism, by F. Cumont.—On the Foundation and Technic of Arithmetic, by G. B. Halsted.—The Sanctity of Tabu.—The New Individualism, by H. T. Lewis.—Strange Coincidences in Lao-tze and Plato.—A Criticism of the Clergyman's "Confessions."—Lao-tze and Yin-Hi.—Book Reviews and Notes.—etc., etc. (See p. 99.)

Prabuddha Bharata, February and March, 1911, Vol. XVI., Nos. 175 and 176, contain: Sri Ramakrishna's Teachings.—Occasional Notes.—Papers on Education (I.), by Sister Nivedita.—Pothana, the Poet and Saint, by A Seeker.—The Second Convention of Religions.—The Swami Vivekananda Celebration·—Swami Vivekananda's Work and Mission in India.—The Paramahamsa Upanishad.—News and Miscellanies.—etc., etc. (See p. 99.)

Proceedings of the Society of Biblical Archæology, February, 1911, Vol. XXXIII. Part II., contains: Hittite Notes, by A. H. Sayce.—The Book of Judges and the Date of the Exodus, by E. W. Hollingworth.—Some Unconventional Views on the Text of the Bible (IX.), by Sir H. H. Howorth.—The Meaning and Use of Kutarn in Assyrian Magic, by L. W. King.—Mr. Hall's "King Semti," by F. Legge.—Review.—etc., etc. (See p. 99.)

Proceedings of the Society of Biblical Archæology, March, 1911, Vol. XXXIII., Part III., contains: Enlil and Ninlil, the Older Bel and Beltis, by Th. G. Pinches.—The Iron-Workers of the Soudan, by A. H. Sayce.—The Mananâ-Tapium Dynasty at Kish, by C. H. W. Johns.—Notes on Some Egyptian Antiquities (X.), by W. L. Nash.—etc., etc. (See p. 99.)

Punjab Educational Journal, February, 1911, Vol. V., No. 9, contains: Notes.—The Punjab University Convocation.—European Education in India.—Education in Patiala.—Notes of a Lesson on a Rider in Euclid, by M. Fen nell.—Punjab Notes.—etc., etc. (See p. 99.)

Punjab Educational Journal, March, 1911, Vol. V., No. 12, contains: Notes.—Moral Instruction Exhibits at the Allahabad Exhibition.—A Teacher's Work as Anticipated in the Training College Compared with that Realized in the Schoolroom.—Punjab Notes.—British and Foreign Notes.—Science Notes.—Notice.—etc., etc. (See p. 99.)

Reis and Rayyet, January, 1911, Vol. XXX., No. 1,458, contains: Poetry in the Magazines.—The Tides of the Air.—More about the Fasting Cure.—The Basis of Self-Government.—The Government and the Press.—etc., etc. (See p. 99.)

Reis and Rayyet, January, 1911, Vol. XXX., No. 1,459, contains: United Provinces Exhibition.—The German Crown Prince in Calcutta.—The Imperial Council. —Death of an Octogenarian Lady.—etc., etc. (See p. 99.)

Reis and Rayyet, February, 1911, Vol. XXX., No. 1,460, contains: The Goddess Saraswati.—A Plea for a Memorial Tablet.—A Social Triveni.—etc., etc. (See p. 99.)

Review of Religions, January, 1911, Vol. X., No. 1, contains: Islam.—The Word of God *versus* the Work of God.—The Holy Prophet in the Book of Daniel.—Notes and Comments.—etc., etc. (See p. 99.)

Review of Religions, February, 1911, Vol. X., No. 2, contains: Islam.—The Holy Prophet in the Book of Daniel (II.).—The Ideal of Womanhood in Islam (II.). —The Promised Messiah and the Christians.—etc., etc. (See p. 99.)

Revue du Monde Musulman, January, 1911, Vol. XIII., No. 1, contains: L'Université Egyptienne, by G. Martin.—Études Sino-Mahométanes, by A. Vissière.—Une Histoire Critique du Sultanat d'Acheh écrite par un Javanais, by A. Cabaton.—Notes et Documents.—Autour du Monde Musulman.—La Press Musulmane.—etc., etc. (See p. 99.)

Revue du Monde Musulman, February, 1911, Vol. XIII., No. 2, contains: La Guelsa et le Gza, by Michaux-Bellaire.—Notes et Documents.—La Presse Musulmane.—Livres et Revues.—etc., etc. (See p. 99.)

Sphinx, January, 1911, Vol. XIV., Fasc. VI., contains: Le Préfixen en Égyptien, by P. Montet.—Der Fisch Ant und seine Bedentung, by A. Wiedemann.—Compte Rendu Critique.—etc., etc. (See p. 99.)

Spolia Zeylanica, December, 1910, Vol. VII., Part XXVI., contains: "Sand-Flies" (Phlebotomus) from Peredeniya, by N. Annanandale.—Note on a Fresh-Water Sponge and Polyzoon from Ceylon, by N. Annandale.—On Some Parasitic Protozoa from Ceylon, by C. C. Dobell.—Notes on the Fresh-Water Fisheries of Ceylon, by A. Willey.—Notes.—etc., etc. (See p. 99.)

T'oung Pao, March, 1911, Vol. XII., No. 1, contains: Essai de Dictionnaire Lo-lo Français, Dialecte A-hi, by A. Liétard.—La Politique Coloniale de la France au Début du Second Empire (Indo-Chine, 1852-1858), by H. Cordier.—Le Royaume de Champa, by G. Maspero.—Bulletin Critique.—Bibliographie.—Chronique.—etc., etc. (See p. 99.)

Tropical Agriculturist, January, 1911, Vol. XXXVI., No. 1, contains: Rubber and Cacao.—Cotton-Growing in Ceylon.—A Study of the Composition of the Rice-Plant.—The Philippine Sugar Industry.—Plant Sanitation.—Agricultural Education.—Miscellaneous.—etc., etc. (See p. 99.)

Vedantin, October, 1910, Vol. I., No. 5, contains : Foreword.—A Path to Truth.—The Commentary on the Bhagawad Gita.—The Vedant Philosophy.—Extracts and Notes.—Discussion on Prayer.—Sample Words from the Dictionary of Vedantic Terms.—etc., etc. (See p. 99.)

Vedantin, December, 1910, Vol. I., No. 6, contains : Editorial.—The Commentary on the Bhagawad Gita.—Extracts and Notes.—Story of Mudgal.—A Tour to Vidyaranya.—Vedant in the Bible.—Review.—etc., etc. (See p. 99.)

Vienna Oriental Journal, Vol. XXIV., No. 4, contains : Zur Geschichte des Cariyāpiṭaka, by J. Charpentier.—Literarisches aus dem Kauṭilīyaśāstra, by J. Hertel.—Zur Reihenfolge der babylonisch-assyrischen Planetennamen, by D. H. Müller.—Der Name Sanheribs, by H. Torczyner.—Die altbabylonische Rechtspraxis, by M. Schorr.—Reviews.—etc., etc. (See p. 99.)

Word, February, 1911, Vol. XII., No. 5, contains : Friendship.—Mediumship, by S. G. P. Coryn.—The Inner Life and Jesus, the Christ, by C. H. A. Bjerregaard.—etc., etc. (See p. 100.)

Word, March, 1911, Vol. XII., No. 6, contains : Intellect and Spirituality, the Stature of Man, by A. Wilder.—The Sufis of Persia, by W. Williams.—The Inner Life and Jesus, the Christ.—The Awakening of Dalaba, by S. Neu.—etc., etc. (See p. 100.)

Zeitschrift für die altestamentliche Wissenschaft, Vol. XXXI., Part I., contains : Anmerkungen zu den Zwölf Propheten (I.), by B. Duhm.—Nachprüfung von B. D. Eerdmans, Die Komposition der Genesis (II.), by H. Holzinger.—Simsons Füchse, by R. Hartmann.—Ethische Deutungen, by I. Goldziher.—Masoretische "Schrullen," by Frh. von Gall.—Zur neuen Ausgabe der hebräischen Bibel von Ch. Ginsburg, by H. L. Strack.—etc., etc. (See p. 100.)

Zeitschrift für die altestamentliche Wissenschaft, Vol. XXXI., Part II., contains : Anmerkungen zu den Zwölf Propheten (II.), by B. Duhm.—Critical Discussions, by G. B. Gray.—Bemerkungen zu einigen Stellen aus Genesis und Numeri, by J. C. Matthes.—Die Bedeutung des hebräischen מִין, by E. König.—Die Erklärung des Namens Ḳajin in Gen. iv. 1, by K. Budde.—Miscellen.—etc., etc. (Sec p. 100.)

Zeitschrift für Hebraeische Bibliographie, November-December, 1910, Vol. XIV. No. 6, contains : Einzelschriften : Hebraica-Judaica.—Manuscrits Hébreux de l'Oratoire à la Bibliothèque Nationale de Paris, by S. Munk.—Aron Salomon Gumpertz alo Uebersetzer patriotischer Gelegenheitsschriften, by H. Pick.—Noch etwas über die Ausgabe מעם לועז, by Ib da Silva Rosa.—Einige den Bibliographen unbekannt gebliebene neuhebräische Schriften, by W. Zeitlin.—etc., etc. (See p. 100.)

II.

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I.

REVIEWS, NOTES, AND NEWS.

We have to record the appearance of two publications of considerable importance to students of both the archæology and the religions of India. The larger of these is the **Catalogue of the Archæological Museum at Mathura,** prepared by Dr. **J. P. Vogel,** the distinguished Superintendent of the Archæological Survey of the Northern Circle. Dr. Vogel has accomplished his task with his wonted ability, giving a detailed description of all the objects in the Museum, which he has enriched by several important identifications. To the body of the catalogue he has prefixed an introduction, in which he treats of the history of the Museum, the local explorations, from which a large part of its treasures have been drawn, the character of the monuments with which Mathura was adorned in its palmy days under the Kushana dynasty, the nature and origin of the local school of sculpture, and the types of the images chiefly produced in it, while in an appendix he gives a list of the inscriptions to be found in the Museum. The importance of the Mathura School of Art is admitted by all, but its origin has been disputed; and we are glad to see that Dr. Vogel lends the weight of his authority to the view that it was fundamentally Indian, but that it nevertheless received a strong classical influence from the great Græco-Buddhist school of Gandhara. We may add that the value of the catalogue is greatly enhanced by the twenty-five excellent photographic plates with which it is illustrated. (See p. 144.)

The second work that we have to notice is a **Handbook to the Sculptures in the Peshawar Museum,** by Dr. **D. B. Spooner.** The author modestly states that his work is "merely a popular guide-book that shall explain the sculptures to those on the spot." It is nevertheless a very useful little book, which may be with advantage consulted by students away from Peshawar. As all know, Peshawar is the centre of the district in which formerly flourished the noble Græco-Buddhist school of plastic art that is commonly known to us as that of Gandhara, and its Museum contains many of the most beautiful products of that school. Dr. Spooner gives as an introduction a short account of the chief legends of the Buddha's life which are illustrated in the sculptures of the Museum, and then in the body of his work leads the visitor through the collection in the manner of a skilful and learned cicerone. Several good photographic plates adorn the little book. (See p. 143.)

In **La Porte Orientale du Stûpa de Sânchi** we have from the master-hand of **M. A. Foucher** a new contribution to Indian archæology. The Musée Guimet in Paris possesses a reproduction of this important Buddhist monument, pre

sented by the Indian Government. In the present volume M. Foucher, with his wonted lucidity and charm of style, explains the architectural structure of the *stūpa*, and interprets the legendary scenes from the life of the Buddha which are represented upon it, connected with the Illumination, the Preaching, and the Death of the Master.

Pāli-Buddhismus in Uebersetzungen von Karl Seidenstücker.—The two preceding volumes in the above-named series of publications were the "Khuddaka pāṭha of the Pāli Suttapiṭaka" and the "Puggalapaññatti of the Abhidhamma," rendered into German by Herr K. Seidenstücker and the Reverend Nyāṇatiloka respectively. The third, consisting of selected passages from the Pāli canon, translated, with explanatory notes, by K. Seidenstücker, is put forth as a *Festgabe* to celebrate the year 2500 of the Mahābodhi—*i.e.*, dating from the Buddha's attainment of supreme illumination.

In his preface the author explains the scheme of the work, introducing it as the first attempt to give in the German language by means of translations from the Pāli canon a systematic presentation "*des Buddhismus grösseren Stils.*" The phrase is not altogether well chosen for a presentation of Buddhism that leaves almost entirely out of sight all literatures but the Pāli of the earlier period. Devotion to Pāli-Buddhismus need not suffer harm by the knowledge that Buddhist works rich in doctrine, ardent devotion, and moving legend exist in Sanskrit and Chinese, and that some of these, commented and translated, are also within the reach of European inquirers.

It may be said that inquirers cannot read everything, and are glad of works presenting clearly and briefly the main features of the philosophy or religion of their choice, while to many a detailed study is impossible. Still, it may be doubted whether it is a possible task to choose and put together isolated passages from one canon so well that they shall unfold all Buddhist doctrine to the reader. But it ill becomes any serious student of Pāli literature to underrate the value of straightforward and careful translating, and the work of the Pāli-Gesellschaft must be heartily welcomed from this point of view. Besides, this latest volume will undoubtedly be of great interest, and give valuable help to those who are seeking to lay hold of the chief maxims of Buddhism in the very words of ancient texts, and meditate upon them, rather than hear them in paraphrase, however eloquent and moving.

The translator has again given proof of his resources as a Pālist. In twenty chapters of varying length he presents teachings on the Four Truths, the Worldly and the Higher Path, Knowledge, Nibbānam, and other important themes. Herr Seidenstücker has given unsparing labour to the task. As his notes show, he is not always in agreement with other translators, and he expresses a frank objection to seeking enlightenment in the medieval Pāli commentaries. This objection, not shared by the pioneers and leaders of Pāli scholarship, appears to be strongly felt by some European Buddhists. It probably results from an unavowed recoil of the Western freethinker's mind from a truly and completely Oriental point of view.

We have to notice a meritorious Sanskrit contribution to Hindu philosophy by a South Indian lady, the **Advaitadīpikā**, by **Kāmākshi Amma**, of Mayavaram. This work is a compendium of monistic Vedānta of the Śānkara school, summarizing the various logical objections to the doctrine and their refutation in the usual pithy style of Sanskrit logicians. A free paraphrastic translation into English by Pandit T. S. Naṭeśa Ś'āstri is appended. The little work, though originally compiled for the private use of the authoress, is likely to interest wider circles.

We have received the **Saṅkalpa-kalpa-latikā**, a little volume of Vedantic hymns to various deities by a modern votary, **Nīlakaṇṭha Tīrtha**, edited by **R. Padmanābha Piḷḷai** and **Kṛishṇan Emprāntiri.** It comprises the following poems : "Divya-kshetrādarśa," "Lakshmī-kaṭāksha-mālā," "Bhuvaneśvary-ashṭaka," "Sūryāshṭaka," "Saṅkarārbhodaya," "Achyutānanda-lahari," "Nīlakaṇṭha-pañchaka," "Dakshiṇāmūrti-bhujaṅga," and "Ambā-kṛipāmbuvāha." They are written in a scholarly and ornate Sanskrit style, and are good specimens of this kind of literature.

Students of Hindu thought will do well to read the **Outlines of Indian Philosophy,** by **P. T. Srinivasa Iyengar.** Within the comparatively small compass of 302 duodecimo pages the author describes in a scholarly manner all the chief developments of Indian philosophy. In addition to the mode of presentation, which is generally clear, instructive, and attractive, he deserves much credit for his valuable studies of the Śaiva schools, which have received far too little recognition from Western scholars. Naturally, in this vast field there is abundance of room for differences of opinion, and Mr. Srinivasa Iyengar sometimes expresses views that will not perhaps win universal assent. But his work is always thoughtful, and is likely to be indispensable to all serious students for many years.

Prayag or Allahabad : a Handbook.—The object of this small book is to serve as a guide to the town of Allahabad. It gives a description of all the chief public buildings, monuments, and places of interest in the town, whether British, Muhammadan, or Indian, accompanied in many cases by their photographs. There are allusions to the early history of Allahabad, or Prayag, as it was called in the palmy days, when it was one of the holiest of holy places in that land of holy places, Hindustan. Hindu poets have sung the blending of the waters of Yamunā and Gangā at Prayag, and that union of the sacred streams still invests the spot with a peculiar sanctity in the eyes of the hundreds of pilgrims who still seek Triveni as their goal. There is a detailed description of the ceremonies performed by these pilgrims, and an account is given of the Magha Mela, or great religious fair held in Allahabad in the beginning of the year, and of the Adhi and Kumbha Melas, held every sixth and every twelfth year respectively. These great gatherings of pilgrims from every part of India to do homage to the sacred waters must be a sight well worth seeing, bizarre and picturesque, full of life and colour. It is no wonder that the author of this booklet, mindful of the part played

by Prayag in his country's past, mindful of the great names in India's history associated with her, should cherish the hope that the town may be called to play as great a rôle in the future, and that at least her special attractions shall not be forgotten for those of more modern rivals. (See p. 91.)

The Nāga Tribes of Manipur, by **T. C. Hodson,** late Assistant Political Agent in Manipur, etc.—In this volume the author has collected a wealth of information on the habits, customs, and religious beliefs of the Nāga tribes inhabiting the State of Manipur, on the western borders of Upper Burma. The tribes he describes are the Tangkhuls, the Mao and Marām Nāgas, the Kolyā, Khoirao or Māyang Khongs, the Kabuis, Quoirengs, Chirus, and Marrings.

The advent of trade and the influence of the *pax Britannica* are gradually modifying some of the characteristics of these tribes, mitigating their warlike tendencies, and altering some of their customs, and such influences tend, as the author remarks, to efface the more marked distinctions between the different tribes, making for uniformity as against the variation otherwise the rule.

A study of Nāga customs reveals a strong likeness between some of these and those of tribes in more distant areas, such as the sub-Himalayan regions and Upper Burma, while similarities might even be discovered as far south as Borneo and Celebes. In the author's words, these variations in tribal law and custom "mark experiments in social evolution and development, some of which are doubtless intentional," man here, as elsewhere, "adapting himself to the conditions rigorously imposed upon him by his physical environment, which he is intelligently handling so as to enjoy its advantages and to mitigate the rigours of its dominion."

The copious details supplied by Mr. Hodson give the reader a very good idea of the life led by these tribes. We have a picture of their daily existence, see them at work and at play, picture them in ordinary attire as well as in holiday garb, learn something of their legends and their beliefs and of the quaint customs with which they mark the great events in human life—birth, marriage, and death. We watch them concentrate their energies on the rice production on which their very existence depends, and gather the meaning of some of their curious *genna* customs, whereby certain actions are prohibited at certain times for certain purposes. We learn of their superstitions, their belief in dreams and omens—learn, too, that despite the apparent thrall in which ignorance and superstition hold them, these hardy children of the mountain can laugh and be gay, can enjoy a joke and have times when they forget the pressure of life with its manifold hidden dangers and its potential sorrows, and give themselves up to the enjoyment of the moment with the simplicity and carelessness of children. A map and several photographs add to the interest and value of the book.

Inversion of Times, by **A. S. Rafiqi,** edited, with alterations and additions, by **Yehya En-nasr Parkinson.**—This little pamphlet contains the correspondence carried on by A. S. Rafiqi with the Indian Government and that of Burma

on the subject of erecting a suitable monument to Bahadur Shah, the last of the Moghul Kings of Delhi, who died in exile at Rangoon in 1862.

The author relates how he found the almost-forgotten grave of the last of the Moghuls in a corner of a bungalow compound in Rangoon. Struck by the incongruity of such a tomb with the past traditions of the Moghul race, he sought by correspondence and interviews with various Government officials and Lieutenant-Governors to get a suitable memorial raised over the spot. The correspondence is typical of Government correspondence on such subjects. Eventually the Burma Government went the length of putting a railing round the place, with an inscription to the effect that Bahadur Shah and his wife were buried near there. In the author's words, "Instead of erecting a tomb due to an Emperor and equal to the prestige of the British people, they raised a memorial that a well-to-do British shopkeeper would scarcely have disfigured the tomb of his ancestor with." To the further protests of the Muhammadans and their prayer for a more adequate memorial both to Bahadur Shah and his wife the Government have turned a deaf ear. It is difficult to see why, if unwilling to do more themselves in the matter, they should refuse to let the Muhammadans erect a fitting tribute, if they wish to do so, to the last of the dynasty of Akbar. There may be adequate reasons for their decision, though the whole thing looks as if "red tape" had been the main obstacle in the matter. (See p. 129.)

The Veddas, by Dr. **C. G. Seligmann** and **Brenda Z. Seligmann.**—Dr. Seligmann is well known as one of the leaders in the modern study of ethnology, and any work by him is certain to command attention. In his studies of the Veddas he was ably assisted by Mrs. Seligmann.

The special importance of this valuable monograph lies in the fact that the Veddas have been regarded as one of the most primitive of existing races. It was known that those who had not become villagers were verging on extinction—in fact, only four families were found leading the old cave life.

After an historical introduction, the authors deal with all the social aspects of the Veddas, giving detailed accounts of their religion and strange ceremonial dances. Dr. C. S. Myers contributes a chapter on their music, in which he states that we seem to meet with the very beginnings of melody building, the lowest stage being a two-note song. Mr. A. M. Gunasekara has dealt with the etymology of the words collected. It is now proved that the Veddas have entirely lost their original language, and use a dialect of Sinhalese. The fundamentals of the social system are summed up as a clan organization, with female descent; exogamy also prevails among many communities. The spirits of deceased relatives are specially worshipped. In return for food they supply game, and assist in honey collecting. Other deities are mostly taken over from the Sinhalese. The Veddas are regarded by the authors as part of the same race as the jungle tribes of Southern India, but less altered socially. Those who still dwell in the caves are considered to be the lineal descendants in culture of early Neolithic settlers,

although other Veddas had made considerable advance in culture in early times.

The work is well illustrated by seventy-two plates, and there is a useful index. (See p. 129.)

The well-known and trustworthy **Historical Relation of the Island Ceylon,** by **Captain Robert Knox,** was published in 1681. In 1708 he wrote that all the copies were sold, and there was still a demand for it. But he had given the publisher a bond that it should not be reprinted, and it is only in the present year that a reprint, with facsimiles of the illustrations and a portrait of Knox, has been issued in a handy octavo form by Messrs. MacLehose and Sons, under the careful editorship of Mr. James Ryan. The work is much more than a reprint. The manuscript containing Knox's autobiography, with additional matter regarding Ceylon, was discovered last year in the Bodleian Library by the late Mr. Donald Ferguson. The inclusion of this in the new volume has given the work a completeness that was formerly wanting. There is much of interest in the new matter, which extends to 150 pages. Knox describes his straits for clothes, and adds that he was never better in health than when he wore the native dress—" a Clout wrapt aboute my body." He made voyages in the Madagascar slave-trade, and retired with enough to live upon. He died in 1720, at the age of eighty. (See p. 128.)

We have received the fifth part of **Epigraphia Zeylanica,** edited and translated for the Government of Ceylon by Mr. **D. M. de Wickremasinghe.** It contains six pillar and slab inscriptions of the tenth to twelfth centuries, and one short rock inscription of the second century A.D. A useful genealogical table of the Kings of the ninth and tenth centuries is also given. The scholarly character of the earlier parts is well maintained. With regard to the remarks on the symbol which accompanies the rock inscription, attention may be drawn to the explanatory words found with a similar figure elsewhere (" Ancient Ceylon," Fig. 153, and p. 657). A hope may be expressed that means may be found to expedite the rate of publication, Part IV. having appeared in 1909 and the previous one in 1907.

The **Bulletin de l'École Française d'Extrême-Orient,** Tome X., No. 3 (July-September, 1910), opens with a further instalment of M. R. Deloustal's work " La Justice dans l'Ancien Annam," translated, with commentary, from the Code of the Le. Next comes M. Kemlin with a paper that will rejoice the hearts of all students of primitive psychology—" Les Songes et leur Interprétation chez les Reungao." The latter tribe have a somewhat complicated and very interesting psychology, which M. Kemlin describes in detail. According to them, every person and thing has at least one soul (some of them, indeed, hold that rich and powerful persons have many), besides the merely mechanical " double " or principle of life, which remains with the body after the soul has quitted it. The departure or displacement of the soul causes sickness or death, and it has an existence distinct from the body, thereby determining all the latter's fortunes. Hence its experiences during

its nocturnal wanderings, reported in dreams, have a positive prophetic significance, which is explained by M. Kemlin in an appended *clef des songes.* M. H. Maspero follows with the first part of "Le Protectorat Général d'Annam sous les T'ang," in which he gives a careful account of the geography and administrative divisions of the country under the latter dynasty. The "Notes et Mélanges" consist of a series of notes on Annamite superstitions concerning plants and animals, which will interest folklorists; and the usual reviews and bibliographic notes follow. (See p. 148.)

Bulletin of the Oriental Institute, Vladivostok. Tom. XXXI., Part I.: "Criticism and Bibliography," Tom. I., Part I., Nos. 1-12.

"Bibliographical Notes on Japanese Matters," by E. G. Spal'vin. This first instalment of what promises to be a valuable feature of the *Bulletin* contains a series of criticisms of various books—Japanese, English, and Russian—of which some are dictionaries, others grammars or technological glossaries.

Tom. XXXII., Part I.: "Reports of V. M. Mendrin, established at the Eastern Institute for preparation for the professorial calling in the chair of Japanese Literature." This is a record of progress made in research work down to June, 1909, and includes accounts of translation work.

Tom. XXXII., Part II.: A. V. Grebenshchikov: "Short Sketch of Specimens of Manchu Literature."

Tom. XXXIII., Part II.: V. M. Mendrin: "History of the Shogunate in Japan: External History," by Raisho Shisei. Translated from the Japanese. This part contains Book I., and is preceded by a life of the author and chronological tables and calendars and accompanied by a map of Japan. The twenty-two books should be of great interest to students of that lengthy period of Japanese history with which it deals.

Tom. XXXIV., Part I.: V. M. Mendrin: "Sōrōbun: Analysis of Japanese Epistolary Style. Private Correspondence." In two parts. Part I. contains the introduction and the Japanese text, with notes and cursive style.

Tom. XXXVI., Part I.: Book II. of the "History of the Shogunate."

Tom. XXXVI., Part II.: Part II. of W. Matsokin's "Maternal Filiation in East and Central Asia, dealing with Tibet, the Mongols, Miaotsze, Lolo, and Tai."

Tom. XXXVII., Part I.: D. A. Davidov: "Colonization of Manchuria and South-East Mongolia (Province of Tao-Nan-Fu)." This is an account of the Chinese colonization of these provinces and of their government, with maps derived from Chinese sources.

Eleventh year, Supplement II.: Reports of Meetings of the Conference of the Oriental Institute, 1909-10. The supplements to this contain accounts of the latest changes in the contents of the Museum and of the Museum of Trade and Industry maintained by the Institute, besides the formal contents of the text.

Transcription of Russian titles of "Izvyestiya Vostochnago Instituta," Tom. XXXI., Vuip. I.: "Kritika i Bibliografiya," pp. 21, Vladivostok, 1909.

Tom. XXXII., Vuip. I.: "Otchetui ostavlennago pri Vostochnom Institutye dlya prigotovleniya k professorskomu zvaniyu po kathedrye yaponskoi slovesnosti," V. M. Mendrina, pp. 32, V., 1909.

Tom. XXXII., Vuip. II.: A. V. Grebenshchikov: "Kratky ocherk obraztsov man'chzhurskoi literaturui," pp. 61, V., 1909.

Tom. XXXIII., Vuip. II., Tom. XXXVI., Vuip. I.: V. M. Mendrin: "Istoriya Siogunata v Yaponii-Nikhon Gaisi . . . Sochinenie Rai Dzió Sisei . . . Perevods yapon skago," etc., pp. 1, 2, V., 1910.

Tom. XXXIV., Vuip. I.: V. M. Mendrin: "Sōrōbun: Analiz yaponskago epistolgarnogo stilya. Chastnaya perepiska chast' I., pp. VII, 65, and text, V., 1910.

Tom. XXXVI., Vuip. II.: N. Matsokin: "Materinskaya Filiatsiya v vostochnoi i tsentral'noi Azii," Vuip. II., pp. III, 47, V., 1911.

Tom. XXXVII., Vuip. I.: D. A. Davidov: "Kolonizatsia Man'chzhurii i S.-V. Mongolii (Oblasti Tao-Nan'-Fu)," etc., pp. VIII, 185, V., 1911.

XI.: "i. god izdaniya." Prilozhenie II.

"Protokolui zasyedanii Konferentsii Vostochnago Instituta za 1909-10 akad. god," V., 1910.

The Jewish Sources of the Sermon on the Mount, by the Rev. **Gerald Friedlander,** is, in the author's words, "intended, in the first place, as a contribution to comparative theology. An attempt is made to set forth the relation of Christianity to Judaism, not only by way of contrast, but also by way of comparison." This attempt takes the form of a comparison between the Sermon, analyzed in detail, and the teachings current among Jews in the time of the Evangelists. Writing from the standpoint of conservative Judaism, Mr. Friedlander concludes that "four-fifths of the Sermon on the Mount is exclusively Jewish. These facts have been recognized by the Rabbis, who in the early Middle Ages proclaimed the Christians to be *Gerê Toshab—i.e.*, proselytes of the Gate." He remarks of the Lord's Prayer (p. 163) that "there is not a single idea or expression which cannot be found in pre-Christian literature of Israel. In the course of transmission the only addition has been the Doxology, which, like the rest of the prayer, has been borrowed from Jewish sources." As regards other parts of the Sermon, he draws many interesting and valuable parallels between it and the early Rabbinic writings and Hellenistic Jewish literature—notably, the Testaments of the Twelve Patriarchs and Philo, besides the Old Testament, and insists that the Sermon is indebted to these sources for most of its finest thoughts. Whether primitive Christianity combined these various ideas in a new and deeper harmony is a question on which Jew and Christian must always differ, with all mutual respect. But all will admit that Mr. Friedlander has put forward a thoughtful and scholarly plea *pro domo*. Especially noteworthy is his vindication of the Pharisees from the fierce attacks upon them which, beginning in the Gospels, have been echoed with increasing vehemence by generations of Christian commentators, who have preferred vituperation to study of the lives and works of a class of men who, as a whole, were remark-

able for purity, devoutness, and poverty. As regards the history of Christianity, Mr. Friedlander accepts the modern or Modernist view that the real Jesus can no longer be identified with the Jesus of dogma. While doubting the credibility of the Gospels in the main as historical sources, he admits—against several recent writers—that Jesus lived and put forth apocalyptic and eschatological doctrines some 1,900 years ago, that after His execution by the Roman Procurator His adherents remained "within the camp of Pharisaic Judaism" until the Fall of Jerusalem, and that "in the early years of the second century the Gospels were written and Christianity arose as a new religion" (p. XIX). On this view he is justified in instituting comparisons between the teachings of the Gospels and Rabbinic and Græco-Jewish works of the same or earlier dates—*e.g.*, the Golden Rule and its earlier versions in Lev. xix. 18 and Eccles. xxxi. 15. Generally we may say that the book furnishes much food for thought to theologians of all schools. Probably it would be somewhat more effective if it were a trifle less polemical in tone (the criticisms of Mr. C. G. Montefiore's "liberal Judaism" might have been relegated to an appendix), and if the train of thought had been more clearly marked by a more skilful division of paragraphs. (See p. 127.)

Al-Machriq, May, 1911, Vol. XIV., No. 5, contains: Une Nuit au Tombeau du Christ, by P. L. Cheïkho.—Les Saints Evangiles, by P. A. Rabbath.—La Culture des Tabacs Turcs dans le Libau, by J. Gemayel.—L'Enseignement des Religieux en Orient, by P. L. Cheïkho. Les Sciences Arabes et l'Incendie de la Bibliothèque d'Alexandrie, by P. L. Cheïkho.—Bibliographie Orientale.—etc., etc. (See p. 147.)

American Journal of Theology, April, 1911, Vol. XV., No. 2, contains: The Historical Character of the Gospel of Mark, by F. Crawford Burkitt.—The Influence of Psychology upon Theology, by C. A. Beckwith.—Is Jesus an Historical Character? Evidence for an Affirmative Opinion, by S. Jackson Case.—The Crisis in Doctrinal Christianity, by J. E. Russell.—Thoughts on the Idea of a First Cause, by E. Montet.—The Logical Aspect of Religious Unity, by G. D. Walcott.—Critical Notes.—Recent Theological Literature.—Books Received.—etc., etc. (See p. 147.)

Anthropos, May-August, 1911, Vol. VI., Parts III-.IV., contains: Totemismus, soziale Gliederung und Rechtspflege u.s.w., by F. Wolf.—Danses et Jeux aux Fijis, by E. Rougier. Businza (Ost-Afrika) unter der Dynastie der Bahinda, by P. H. van Thiel.—On Paintings of North American Indians, by H. ten Kate. Die Bedeutung des musikalischen Tones in Sprachen Afrikas, by P. H. Nekes.—Das Problem einer internationalen Lautschrift, by Professor Sprater.—Deux Illustres Pagodes Impériales de Jehol, by P. E. van Obbergen—La Circoncision au Kikuyu, by R. P. F. Bugeau. Die beiden heiligen Bücher der Yeziden, by M. Bittner.—Miscellanea. Bibliographie.—etc., etc. (See p. 147.)

Asie Française, April, 1911, Vol. XI., No. 121, contains: La Faculté Française de Médecine de Beyrouth.—Conférence du P. Scheil.—Les Enseignements du Débat sur l'Indochine, by R. Dalcan.—L'Enterprise Française des Routes en Turquie.—Le Dernier Emprunt Chinois.—Les Étapes du Mouvement Constitutionnel en Chine, by A. Maybon.—Les Traités de Commerce Anglo-Japonais et Américano-Japonais des 21 Février et 3 Avril, 1911.—Le Chemin de Fer du Yunnan, by J. Rodes.—Indochine.—Levant.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 148.)

Asie Française, May, 1911, Vol. XI., No. 122, contains: Le Gouvernement de l'Indochine.—La Réorganisation du Ministère des Colonies, by R. Dalcan.—Le Gouvernement Chinois.—La Question des Mines du Yunnan, by J. Rodes.—La Réforme Monétaire Chinoise.—Un Voyage Anglais dans le Nord-Ouest de la Mongolie.—La Question de l'Opium, by R. C.—Le Mouvement contre l'Opium en Chine, by A. M.—L'Opium et le Budget de l'Indochine, by R. Balcan.—Indochine.—Levant.—Extrême-Orient.—etc., etc. (See p. 148.)

Baptist Missionary Review, April, 1911, Vol. XVII., No. 4, contains: Caste Girls' School in Relation to Evangelistic Effectiveness, by Miss S. J. Hatch.—The Kurnool Mission Lands, by G. J. Huizinga.—The Missionary on Furlough, by L. W. Cronkhite.—Editorial.—Mission News.—etc.. etc. (See p. 148.)

Baptist Missionary Review, May, 1911, Vol. XVII., No. 5, contains: The Progress of Temperance Work in the World, by Miss M. E. Archibald.—Report of the Fraternal Delegation from the South India Conference to the Bengal and Orissa and Assam Conferences, by Dr. Downie.—Editorial.—Mission News.—etc., etc. (See p. 148.)

Biblical World, May, 1911, Vol. XXXVII., No. 5, contains: Books for New Testament Study, by C. Weber Votaw.—etc., etc. (See p. 148.)

Brahmavâdin, April, 1911, Vol. XVI., No. 4, contains: Vedärthasaṅgraha.—The Lord's Mission on Earth, by C. V. Saminatha Aiyar.—Moral Education.—Samskārās, by W. Hack.—Vedic Mantras and Modern Science, by B. Ishwat Das.—The Life and Polemics of Śaṅkarachārya, by S. N. Naraharayya.—Vedanta Work.—Notes and Thoughts.—etc., etc. (See p. 148.)

Branmavâdin, May, 1911, Vol. XVI., No. 5, contains: Vedärthasaṅgraha. An Epitome of the Vedic Teachings.—In Memoriam to Swami Vivekananda, by H. J. Van Haagen.—The Rustic Sage of Narayanavanam, by C. V. S. Aiyar.—The True Ideal of Life, by M. H. Phelps.—The Life and Polemics of Śaṅkarachārya, by S. N. Naraharayya. Book Reviews. Notes and Thoughts.—etc., etc. (See p. 148.)

Buddhist Review, April, May, June, 1911, Vol. III., No. 2, contains: Frontispiece.—Biographical Notices.—Their Work in Pāli Literature, by M. H. Bode.—What is Buddhism ? by E. R. Carlos.—The Theory of Buddhist Ethics, by Shwe Tan Aung.—Buddhism and Politics, by W. L. Hare.—A Buddhist View of Education, by B. E. Ward.—The Discourse to the Kālāmāns, translated by the Bhikkhu Sīlācāra.—New Books and New Editions.—Notes and News.—etc., etc. (See p. 148.)

Calcutta Review, April, 1911, No. 264, contains: Udhua Nulla, by H. Khundkar.—Two Distinguished Sanskrit Scholars of Cochin, by K. S. M.—History of the Press in India, by S. C. Sanial.—Raja Pratapditya, by J. N. Samaddar.—Dwarka Nath Mitter: A Biography, by S. Chunder Dey.—etc., etc. (See p. 148.)

Chinese Recorder, April, 1911, Vol. XLII., No. 4, contains: Editorial Comment.—In Vindication of the Ch'un-ch'iu, by A. M.—Union Examinations for Christian Schools, by A. S. Moore Anderson.—The Unchanging Christ, by H. K. Wright.—Christianity in Japan, by H. Loomis.—Correspondence—Our Book Table.—Missionary News.—etc., etc. (See p. 148.)

Epigraphia Indica, April, 1910, Vol. X., Part VI., contains: A List of Brahmi Inscriptions from the Earliest Times to about A.D. 400. With the exception of those of Asoka, by H. Lüders. (See p. 148.)

Expository Times, May, 1911, Vol. XXII., No. 8, contains: Notes of Recent Exposition.—The Authorized Version of the Bible, by S. R. Driver.—In the Study, by J. Hendry.—Harnack and Moffatt on the Date of the First Gospel, by W. C. Allen.—The Great Text Commentary.—Oxford Studies in the Synoptic Problem, by A. Wright.—Literature.—Identification of an Unnamed Old Testament King, by P. S. P. Handcock. Recent Foreign Theology—Contributions and Comments.—etc., etc. (See p. 148.)

Expository Times, June, 1911, Vol. XXII, No. 9, contains: Notes of Recent Exposition.—Codex Edinburgensis, by A. R. S. Kennedy.—Moffatt's Introduction, by W. C. Allen.—The Great Text Commentary.—The Living Christ and the Historical Jesus, by A. E. Garvie.—Literature.—Galatians vi. 12, 13, by H. A. A. Kennedy.—The Practice of Circumambulation, by A. Hillebrandt.—Contributions and Comments.—The Archæology of the Book of Genesis, by A. H. Sayce.—etc., etc. (See p. 148.)

Geographical Journal, May, 1911, Vol. XXXVII., No. 5, contains: An Exposition to the Snow Mountains of New Guinea, by H. A. Lorentz.—Some Red Sea Ports in the Anglo-Egyptian Sudan, by J. W. Crowfoot.—An Early Chart of Tasmania, by W. Foster.—Reviews.—etc., etc. (See p. 148.)

Geographical Journal, June, 1911, Vol. XXXVII., No. 6, contains: Across the Purcell Range of British Columbia, by T. G. Longstaff.—Expedition to Spillimacheen Mountains, September, 1910, Photo-topographical Surveys, by A. O. Wheeler.—A Journey into the Abor Country, 1909, by D. M. Lumsden and N. Williamson.—A Journey from Angora to Eregli by Kaisarie, by R. Campbell Thompson.—Reviews.—etc., etc. (See p. 148.)

Hindustan Review, March-April, 1911, Vol. XXIII., Nos. 139-140, contain: Struggle over the First Liberation of the Indian Press, by S. C. Sanial.—University Education in Bengal, by W. H. G. Holmes.—Lessons from the Life of Justice Ranade, by V. G. Kale.—The Boycott of Mauritius Sugar, by M. M. Doctor.—The Policy of Distrust regarding the Indians in Military Matters, by J. Dutt Joshi.—The Swadeshi Movement and the Caste System,

by A. Chundra Aikal.—Islam and Socialism, by M. H. Kidwai.—Literary Supplement.—Reviews and Notices.—Editorials and Miscellaneous.—etc., etc. (See p. 149.)

Hindustan Review, May, 1911, Vol. XXIII., No. 141, contains: Public Opinion, by R. C. Bonnerjee. Struggle over the First Liberation of the Indian Press, by S. C. Sanial.—Oriental Kings and their Ideals, by V. B. Metta.—A Plea for Agricultural Improvement in India (I.), by H. C. Das.—Islam and Socialism (II.), by M. H. Kidwai.—The Story of Ancient Vijiyanagar, by S. K. S. Naidu.—Literary Supplement.—Editorials and Miscellaneous.—etc., etc. (See p. 149.)

Indian Antiquary, April, 1911, Vol. XL., Part 506, contains: Critical Notes on Kalhana's Seventh Taranga, by E. Hultzsch.—Five Bana Inscriptions at Gudimallam, by R. A. Gopinatha Rao.—Songs from Northern India, by W. Crooke.—Songs of the Mutiny, by W. Crooke.—etc., etc. (See p. 149.)

Indian Antiquary, May, 1911, Vol. XL., Part 507, contains: Jaina Iconography, by D. R. Bhandarkar.—Koyilolugu, by K. V. S. Aiyar.—Nadol Plates of the Maharajaputra Kirtipala of Vikrama Samvat 1218, by R. Karna.—The Meds of Makran, by R. B. B. A. Gupte.—Miscellanea.—Correspondence.—Notes and Queries.—etc., etc. (See p. 149.)

Indian Antiquary, June, 1911, Vol. XL., Part 508, contains: Jaina Iconography, by D. R. Bhandarkar.—The Kaliyuga, Yudhisthira and Bharatayuddha Eras, by S. P. L. Narasimha Svami.—Songs of the Mutiny, by W. Crooke.—Kumaragupta, the Patron of Vasubandhu, by K. B. Pathak.—Note on the Dravidian Cases, by P. Seshachar.—A Short Note on the Coins of the Andhra Dynasty found at Bathala-Palli, Anantpur District, by Y. R. Gupte.—Some Unpublished Inscriptions, by D. R. Bhandarkar.—The Chhandovichiti, by P. V. Kane.—Miscellanea.—Notes and Queries.—etc., etc. (See p. 149.)

Indian Forester, January and February, 1911, Vol. XXXVII., Nos. 1 and 2, contain: Paper and Paper-Pulp Industry in India.—Report on the Raising of Forests with Field Crops in Berar.—The Efficiency of Scientific Research.—On the Selection of a Representative Radius.—The Forests of the Federated Malay States, by A. M. Burn-Murdoch.—Wood-Pulp Testing at the Forestry Court Cellulose Laboratory, United Provinces Exhibition, by W. Raitt.—Forest Railways for the Extraction of Timber in Burma, by F. A. Leete.—Some Aspects of Fire Protection in Chir Forests, by E. A. Smythies.—Correspondence.—Reviews and Translations.—Shikar, Travel, and Natural History Notes.—Miscellanea.—etc., etc. (See p. 149.)

Indian Forester, March-April, 1911, Vol. XXXVII., Nos. 3 and 4, contain: The Influence of Forests on Rainfall and Floods.—The Forestry Court, United Provinces Exhibition, 1910.—Tanning Extracts.—Paper-Pulp Testing at the Forestry Court Cellulose Laboratory, United Provinces Exhibition, Part II.—Woods, by W. Raitt.—A Note on Pyinkado Timber, by P. Groom.—

Mechanical Road Transport of Timber.—The Decanville Light Railway.—Reviews and Translations.—Shikar, Travel, and Natural History Notes.—Miscellanea.—etc., etc. (See p. 149.)

Indian Review, April, 1911, Vol. XII., No. 4, contains: The New Indian Factory Act, by T. M. Nair.—The Drink Traffic in India, by F. Grubb.—The Shaka Era of A.D. 78, by R. B. C. V. Vaidya.—A Supplement to Elementary Education, by B. N. Bhajekar.—Lord Minto's Indian Policy.—The Romic Alphabet for India, by P. T. Srinivasa Iyengar.—The Indian Sugar Industry, by P. G. Shah.—Current Events.—The World of Books.—Topics from Periodicals.—Utterances of the Day.—etc., etc. (See p. 149.)

Indian Thought, Vol. III., No. 2, contains: Translation of Vivaraṇaprameyasaṅgraha.—Translation of Khaṇḍanakhaṇḍakhādya.—Prābhākara Mimāmsā.—List of Contents.—etc., etc. (See p. 149.)

Journal of the African Society, April, 1911, Vol. X., No. 39, contains: Britain in Africa and the African Society, by H.R.H. the Duke of Connaught and Sir G. T. Goldie.—Memorandum on Land Tenure, by M. Delafosse.—England in the Sudan, by E. A. Stanton.—Further Notes on the Gikuyu of East Africa, by H. R. Tate.—History of the Katagum Division, by J. M. Fremantle.—Native Tribunals of the Akras, by A. B. Quartey.—Papafio.—Kamanga Tribe of Lake Nyasa, by A. Nkonjera.—A Social Effort in East Africa, by T. F. V. Buxton.—Editorial Notes.—etc., etc. (See p. 149.)

Journal of the Anthropological Society of Bombay, Vol. VIII., No. 7, contains: The Gurz (Mace) as a Symbol among the Zoroastrians, by Shams-ul-Ulma Jivanji Jamshedji Modi.—Savantvadi Castes and Village Communities, by J. A. Saldanha.—The Kashas of the Iranian Barashnum and the Boundary Lines of the Roman Lustrum, by Shams-ul-Ulma Jivanji Jamshedji Modi.—The Supposed Maya Origin of the Elaphocephalous Deity Ganesha, by S Chandra Mitra.—Anthropological Notes.—etc., etc. (See p. 149.)

Journal of the Anthropological Society of Bombay, Vol. VIII., No. 8, contains: Resolution for the Sad Death of the late K. R. Cama.—Hindu Ideas and Ideals, by T. M. Nathubhoy.—Two Iranian Incantations for Burying Hair and Nails, by S. J. Jamshedji Modi.—The Mangelas, a Caste of Konkan Mariners, by R. S. P. B. Joshi.—The Migration of a Form of Iranian Religious Ideas to Ancient Rome and other Countries of Europe, and the Narrow Escape of Early Christianity in its Conflict with them for the Dominions of the World, by R. K. Dadachanji.—etc., etc. (Sec p. 149.)

Journal Asiatique, January, February, 1911, Vol. XVII., No. 1, contains: Les Hyksôs et la Restauration Nationale dans la Tradition Égyptienne et dans l'Histoire, by M. R. Weill.—Les Débuts de l'Art Bouddhique, by A. Foucher.—De l'Alphabet Sogdien, by R. Gauthiot.—Le Calendrier Malgache, by E. F. Gautier.—Vyuthena 256, by S. Lévi.—Mélanges.—Comptes Rendus.—Chronique et Notes Bibliographiques.—etc., etc. (See p. 149.)

Journal of the Polynesian Society, March, 1911, Vol. XX., No. 1, contains: An Umu-ti (Fire-Ceremony) at Atiu Island, Cook Group, by J. T. Large.—More on the Ari 'is of Tahiti, by Miss T. Henry.—Maori Star Names.—The Story of Te Rapuwai and Kahui-Tipua.—An Ancient South American, Maori, and Indian Custom.—Tu-Whakairi Ora, by Na Mohi Turei.—Tu-Whakairi-Ora, translated by H. W. Williams.—"Maui, the Demi-God," by W. D. Westervelt.—Polynesian and Aryan Points of Contact, No. 2, by S. P. Smith.—Ko Tuahara Raua Ko Kumukumu.—Transactions and Proceedings.—etc., etc. (See p. 149.)

Journal of the Royal Asiatic Society of Great Britain and Ireland, April, 1911, contains: Dr. Stein's Turkish Khuastuanift from Tun-huang, being a Confession-Prayer of the Manichæan Auditores, edited and translated by A. v. Le Coq.—Kănaurī Vocabulary in Two Parts: English-Kănaurī and Kănaurī-English, by T. Grahame Bailey.—A Preliminary Study of the Fourth Text of the Myazedi Inscriptions, by C. O. Blagden.—Ancient Historical Edicts at Lhasa, by L. A. Waddell.—Chinese Riddles on Ancient Indian Toponymy (II.) Nanni-hwa-lo, by G. E. Gerini.—The "Unknown Languages" of Eastern Turkestan (II.), by A. F. R. Hoernle.—The Kaliyuga Era of 3102 B.C., by J. F. Fleet.—Note sur le Langue et l'Ecriture Inconnues des Documents Stein-Cowley, by R. Gauthiot.—Miscellaneous Communications.—Notices of Books.—etc., etc. (See p. 150.)

Light of Truth, or the Siddhānta Dīpikā and Āgamic Review, February, 1911, Vol. XI., No. 8, contains: The Jnāna-Pāda of the Sūkshmāgama, by V. V. Ramaṇa Śāstrin.—Maṇi-Mekhalai, by G. U. Pope.—Nammālvār's Tiruviruttam, by A. Govindāchārya.—Tāyumānavar: His Life, Teachings, and Mission, by R. S. Subrahmanyam.—A Triangular Duel over the Science of Prediction.—Maritime Activity and Enterprise in Ancient India.—The "Āgamic Bureau" Notes.—etc., etc. (See p. 150.)

Light of Truth, or the Siddhānta Dīpika and Āgamic Review, March, 1911, Vol. XI., No. 9, contains: Maṇi-Mekh'alai, by G. U. Pope.—Tāyumānavar: His Life. Teachings, and Mission, by R. S. Subrahmaṇyam.—Reply to Father Ynānaprakāšar, by M. H. Phelps.—The Brahman Conception of God, by A. Govindāchārya.—The Esoteric Meaning of the Form of the Devi, by T. B. Vāsudeva Śastrin.—The "Āgamic Bureau" Notes.—etc., etc. (See p. 150.)

Madras Christian College Magazine, April, 1911, Vol. X., No. 10, contains: Permanent Elements of Religion, by J. E. Tracey.—A Short Holiday in Kashmir, by R. U. Potts.—Notes of the Month.—Literary Notices and Notes.—Science Notes.—Recent Periodical Literature.—etc., etc. (See p. 150.)

Maha-Bodhi Journal, April, 1911, Vol. XIX., No. 4, contains: A Sketch of Buddhist History.—The Bhikkhu Sangha.—The Caste System in Bengal.—Causes that led to the Destruction of Buddhism in Magadha and Bengal in India.—Digest of the Majjhima Nikaya.—Reviews.—News and Notes.—etc., etc. (See p. 150.)

Man, May, 1911, Vol. XI., No. 5, contains: A Secret Society of Ghoul-Cannibals, by G. Brown.—Solomon Island Notes, by R. W. Williamson.—Proceedings of Societies.—Reviews.—etc., etc. (See p. 150.)

Modern Review, April, 1911, Vol. IX., No. 4, contains: Frontispiece.—Race-Equality, by B. Chandra Pal.—Personal Reminiscences of Dr. Mahendra Lal Sircar, by P. S. Sastri.—Himalayan Folk-Tales, by J. P.—The Rise and Fall of the Sikh Power, by R. Tagore and J. Sarkar.—The Catholic Mission in Chotanagpur (I.), by S. Chandra Ray.—Four Days in Orissa, by A. K. Coomaraswamy.—Statistical Theory and Indian Anthropometry, by H. Cox.—The First Universal Races Congress, by S. K. Ratcliffe.—The Man of Letters: A Scheme for Fostering Indian Vernacular Literatures, by B. Kumar Sarkar.—Psychical Research and Man's Survival of Bodily Death (V.), by H. Haldar.—Some Glimpses of India in the Age of Chandra Gupta, by N. Nath Law.—Current Literature.—Reviews and Notices of Books.—etc., etc. (See p. 150.)

Modern Review, May, 1911, Vol. IX., No. 5, contains: Anthropometry and Race, by H. Cox.—The Catholic Mission in Chotanagpur (II.), by S. Chandra Roy.—The Woman's Suffrage Movement: Criticism and Parallel to Indian Unrest, by A. K. Coomaraswamy.—The Census in Ancient India, by N. Nath Law.—The Introduction of Steam Navigation in Bengal, by N. R. Subbaiya.—Buddhist Monasteries in Ceylon, by H. K. Chowdhury.—The Festival of Ras, by Sister Nivedita.—The Plague in India and the Duty of the State.—Literature and Science, by J. C. Bose.—Present-Day Problems in Books and Magazines.—Reviews and Notices of Books.—etc., etc. (See p. 150.)

Monatsschrift für Geschichte und Wissenschaft des Judentums, January-February, 1911, Vol. LV., Parts I. and II., contains: Die Christusmythe des Professor A Drews im Lichte der Wissenschaft, by J. Scheftelowitz.—Die Männer der grossen Versammlung und die Gerichtshöfe im nachexilischen Judentum, by S. Funk.—Das Wasseropfer und die damit verbundenen Zeremonien, by D. Feuchtwang.—Beiträge zur Geschichte und Literatur im gaonäischen Zeitalter, by S. Eppenstein.—Fragmente von Gabirols Diwân, by H. Brody.—Besprechungen.—Erwiderungen.—etc., etc. (See p. 150.)

Monist, April, 1911, Vol. XXI., No. 2, contains: Infinity of the Universe, by S. Arrhenius.—The Greek Influence in Ecclesiastes, by A. H. Godbey.—The Attack of Celsus on Christianity, by B. Pick.—Criticisms and Discussions.—Book Reviews and Notes.—etc., etc. (See p. 150.)

Muslim Review, April, 1911, Vol. III., No. 4, contains: Muslim Culture, by Mohammed Wahid Ali.—Cleanliness lies more in Mind than in Body, by Syed Dastur Ali Bilgrami.—Sir Syad Ahmad and his Work, by S. A. Qadir.—The Introduction of the Art of Writing into India.—Islam in Arabia, by Fazl-i-Aman Farukhi.—Thoughts on the "Fountain-Head of Religion."—A New Muslim Association.—Survey of the Muslim World.—Recent Episodes.—etc., etc. (See p. 150.)

Open Court, April, 1911, Vol. XXV., No. 659, contains: Frontispiece.—The Childhood and Youth of St. Paul, by C. Johnston.—Fish and Dove, by P. Carus.—On the Foundation and Technic of Arithmetic, by G. B. Halsted. —The Russian Fish-Epic, by P. Carus.—Did the Sanhedrin exist at the Time of Jesus? by A. Kampmeier.—Ashvaghosha's "Awakening of Faith."—True and False Freedom, by A. B. Frizell.—Book Reviews and Notes.—etc., etc. (See p. 151.)

Pandit, January-March, 1911, Vol. XXXII., Nos. 1-3, contain: Padartha Dharma-Sangrah, translated by M. P. Ganganath Jha.—Parashara Smriti, with the Commentary Vidvanmanohará, by P. V. Dharmádhikári, edited by P. N. P. Dharmádhikári.—Vyákarṇadípika by Orambhatta, edited by V. P. G. Shastree.—Válmikiya Rámáyana, with Comparative Footnotes, edited by R. L. Bhattáchárya.—Jainendra Vyákarṇ of Dēvanandi Mûni, with the Exhaustive Commentary of Abhyanandi Mûni, edited by P. V. P. Dvivedin. —Advaitadípiká, by Shri Nrisinháshrama, with a Commentary called Advaitadípikávivaraṇ by Shri Náráyaṇáshrama, edited by P. M. Pathak.—Nyáya Siddhántamanjari, by J. N. Bhattacharya, with the Commentary called Nyáyamanjari Sára by Yadavacharya, edited by P. J. Nath Misra.—Prauḍhamanorama Khandana by Ch. Datta, edited by P. V. Prasada Dube. —etc., etc. (See p. 151.)

Pandit, April, 1910, Vol. XXXII., No. 4, contains: Vyákarṇadípika by Orambhatta, edited by Vyákaranácháryа Pandit Ganpati Shastree.—Parashara Smriti, with the Commentary Vidvanmanohará, by P. V. Dharmádhikári, edited by P. N. P. Dharmádhikári.—Válmíkíya Rámáyana, with Comparative Footnotes, edited by P. R. L. Bhattáchárya.—Prauḍhamanorama Khandana, by Ch. Datta, edited by P. V. Prasada Dube.—etc., etc. (See p. 151.)

Prabuddha Bharata, April, 1911, Vol. XVI., No. 177, contains: Sri Ramakrishna's Teachings.—Occasional Notes.—Papers on Education (II.), by Sister Nivedita.—The Life and Teachings of the Swami Vivekananda.—With Sri Ramakrishna Paramahamsa.—Sri Ramakrishna Birthday Festival.—News and Miscellanies.—etc., etc. (See p. 151.)

Prabuddha Bharata, May, 1911, Vol. XVI., No. 178, contains: Sri Ramakrishna's Teachings.—Occasional Notes.—Papers on Education (II.), by Sister Nivedita.—The Voice of Hope and Peace.—Atmopanishat.—Sri Ramakrishna.—Reviews.—Sri Ramakrishna Birthday Festival (II.).—News and Miscellanies. —etc., etc. (See p. 151.)

Proceedings of the Society of Biblical Archæology, May, 1911, Vol. XXXIII., Part IV., contains: Coptic Saints and Sinners, by E. O. Winstedt.—The Babylonian Zuharu, by S. Langdon.—The Question of King Semti, by H. R. Hall.—Further Notes on the Mananâ-Tapium Dynasty at Kish, by C. H. W. Johns.—Three Cylinder-Seals, by T. G. Pinches.—Notes on some Egyptian Antiquities (XI.), by W. L. Nash.—etc., etc. (See p. 151.)

Punjab Educational Journal, April, 1911. Vol. VI., No. 1, contains: Notes.—The Educational Budget.—The Sadig-Dane High School, Bahawalpur.—Our London Letter.—Punjab Notes.—British and Foreign Notes.—Headmasters' Association.—Notice.—etc., etc. (See p. 151.)

Punjab Educational Journal, May, 1911. Vol. VI., No. 1, contains: Notes.—Analytical, Explanatory, and Critical Notes on the "Textbook of Psychology," by W. James.—The Student and Self-control.—Notes of a Lesson in Experimental Geometry.—The Essay as a Literary Form.—Punjab Notes.—Our Bookshelf.—etc., etc. (See p. 151.)

Reis and Rayyet, May, 1911, Vol. XXX., No. 1,475, contains: Elementary Education Bill.—Calcutta Dust.—Administration Report of Bengal.—The Calcutta Historical Society.—Examination Tortures.—etc., etc. (See p. 152.)

Review of Religions, March, 1911, Vol. X., No. 3, contains: The Ideal of Womanhood in Islam (III.).—Were Quranic Teachings about War Abrogated ?—Notes and Comments.—Reviews.—etc., etc. (See p. 152.)

Review of Religions, April, 1911, Vol. X., No. 4, contains: Were Quranic Teachings about War Abrogated ? (II.).—The Nature and Need of Miracles.—Notes and Comments.—etc., etc. (See p. 152.)

Revue du Monde Musulman, March, 1911, Vol. XIII., No. 3, contains: Abdullah Bin Abdul Kadir, Munshis, by A. Cabaton.—Notes et Documents.—Livres et Revues.—etc., etc. (See p. 152.)

Revue du Monde Musulman, April, 1911, Vol. XIV., No. 4, contains: La Civilisation Arabe en Afrique Centrale, by Ismaël Hamet.—Notes et Documents.—Presse Musulmane.—Livres et Revues.—etc., etc. (See p. 152.)

Sphinx, March, 1911, Vol. XV., Fasc. I., contains: Monuments Nouveaux des Premières Dynasties, by R. Weill.—Zur Lesung des Grabsteines zu Kopenhagen, by N. Reich.—Compte Rendu Critique.—etc., etc. (See p. 152.)

Tropical Agriculturist, February, 1911, Vol. XXXVI., No. 2, contains: Para, Manaos, and the Amazon.—Facts about Rubber-Growing.—Lemongrass Oil.—Cotton-Growing in Ceylon.—A Study of the Composition of the Rice Plant.—Pineapple Culture (VI.).—Plant Sanitation.—Scientific Agriculture.—Miscellaneous.—etc., etc. (See p. 152.)

Tropical Agriculturist, March, 1911, Vol. XXXVI., No. 3, contains: Lists of the Flora of Ceylon, Native and Introduced.—Preparation of Rubber: Report of Castilloa Rubber from Tobago.—Rubber Culture in the Philippines.—A Study of the Composition of the Rice Plant.—Bambarra Ground-nut.—Pineapple Culture (VI.).—Rice in Java.—Miscellaneous.—etc., etc. (See p. 152.)

Tropical Agriculturist, April, 1911, Vol. XXXVI., No. 4, contains: Agricultural Shows.—Ceylon Grass Oils.—Cotton-Growing in Bombay.—A Study of the Composition of the Rice Plant.—Report on Rice and Cotton Investigations

in China and Japan.—Shield-Budding for the Mango.—The Sugar used by Man.—Plant Sanitation.—Agriculture Education.—Miscellaneous.—etc., etc. (See p. 152.)

Vragen van den Dag, April, 1911, contains : Over eenige godsdienstige meeningen en geschriften der oude Egyptenaren, by D. van Hoytema.—etc., etc.

Word, April, 1911, Vol. XIII., No. 1, contains : Shadows, by Editor.—The Inner Life and Jesus, the Christ, by C. H. A. Bjerregaard.—Gnothi Seauton (Know Thyself), by W. Williams.—etc., etc. (See p. 152.)

Word, May, 1911, Vol. XIII., No. 2, contains : Shadows, by the Editor.—The Inner Life and Jesus, the Christ, by C. H. A. Bjerregaard.—The Riddle of the Sphinx, by F. Mayer.—etc., etc. (See p. 152.)

Zeitschrift für Assyriologie, April, 1911, Vol. XXV., Parts I.-II., contains : Job xxvi. 12-13 and the Babylonian Story of Creation, by S. Daiches.—Studien zur Kritik der Mischna, by Sch. Ochser.—Das Pflanzenbuch des Abû Ḥanîfa Aḥmed ibn Dâ'ûd ad-Dînawarî, by B. Silberberg.—Šumírischgrammatische Miszellen, by J. Galgóczy.—Die Wurzel r^e in den semitischen Sprachen, by R. Růžička.—Biblical Theophanies, by J. Morgenstern.—Sprechsaal.—Bibliographie.—etc., etc. (See p. 152.)

Zeitschrift für Hebraeische Bibliographie, January-February, 1911, Vol. XV., No. 1, contains : Einzelschriften : Hebraica-Judaica.—Schechters neueste Geniza-Funde, by W. Bacher.—Israel ben Moses und die Druckerei in Neuwied, by A. Freimann.—Anagramme, Initialen und Pseudonyma, by W. Zeitlin.—etc., etc. (See p. 152.)

II.

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The Urdū Reader (graduated) for Military Students, by Major **F. R. H. Chapman,** is an amplification of the author's "Urdū Reader for Beginners." It is in six parts. The Urdū words in the first two parts, containing Notes on reading and writing, the Urdu alphabet, and a series of easy exercises illustrating simple rules of Grammar and Syntax are accompanied by transliteration in Roman characters. Parts III. to V. contain fables, anecdotes, and selections from military and historical works; and Part VI. is a Vocabulary "which contains all the genuine Urdū words in the text," with transliteration. As the work does not contain any rules on the etymology of the language, it would be advisable for the student to make use of it with the aid of the author's "How to learn Hindūstānī." The work is compiled specially for the use of military students, but will be found useful as an elementary guide to the study of Hindustani.

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After a lapse of thirty-five years, the Syriac version of the famous Indian collection of fables and maxims known under the title **Kalîla and Dimna** has been studied afresh by Professor **Friedrich Schulthess** of Königsberg. Whilst Dr. Bickell for his edition in 1876 had only one copy of the unique manuscript in Syria at his disposal, which was carelessly made, there have since been three more copies of the same Codex procured by request of Dr. Sachau, and these appear to be better written, and enabled Dr. Schulthess to improve the text published by his learned predecessor. He, moreover, could use the Arabic version in Father Cheikho's recent and careful edition, and parallels in several Arabic authors, as well as a Tibetan translation of the Sanskrit text of Chapter IX. published by Schiefer in 1875, and, of course, the Indian original in a recent edition (1909) prepared by Dr. J. Hertel. We have thus obtained a good running Syriac text, and excellent German translation and copious philological notes in which the variant readings of the different versions are judiciously dealt with. Folklorists and Syriac scholars will be equally grateful for this piece of scholarly work. (See p. 135.)

The interesting chapter in Maqrîzî's **Khiṭaṭ,** which deals with the Egyptian Pyramids, has been made the subject of a thesis submitted by **E. Graefe** to the University of Leipzig. The Arabic text has here been transcribed from the Bûlâq edition and two Berlin manuscripts, and has been literally translated and carefully annotated, with full references to the authors used by Maqrîzî for his çompilation. Among these sources Ibn Baṭûṭa might also have been quoted, whose description (p. 21 n. of the Cairo Edition) appears

to be closely related to a passage of the Khiṭaṭ (Graefe, p. 9). This useful contribution forms Part V. of Vol. V. of the Leipzig "Semitistische Studien," by Professors Fischer and Zimmern. (See p. 139.)

To the indefatigable zeal and industry of Dr. **Margaret D. Gibson** Syriac scholars are under fresh obligation by her work on **The Commentaries of Isho'dad of Merv, Bishop of Ḥadatha,** *circa* 850 A.D., filling three volumes, and forming No. 5 of the "Horæ Semiticæ." The texts here issued are transcribed from three manuscripts, at Cambridge, Oxford, and Urumiah, and contain Isho'dad's Gospel commentaries, which are not only of great value for their close relation to the Diatessaron of Tatian but, as Professor J. R. Harris in his Introduction to the work points out, "became a gold mine for the recovery of the original Syriac of Ephrem's Commentary, known until then only from an Armenian translation." A number of quotations from the unpublished commentary upon the Lectionary of the Nestorian Churches, known as Gannat Busâmê ("Garden of Delights"), and lists of agreements with the old Syriac Gospel text of the Sinai Palimpsest and Curetonianus, and of coincidences with Theodore of Mopsuestia, enhance the value of this edition, for the successful completion of which Mrs. Gibson is warmly to be congratulated.

We are glad to say that Professor **Becker's Der Islam,** which, like Dr. Meinhof's *Zeitschrift*, is supported by the Hamburg *Wissenschaftliche Stiftung*, is equally prospering, three parts being issued already of Vol. II. for 1911. The editor's paper on "Materials towards an Understanding of Islam in German East Africa" is of prime importance, and his edition of the Cairo portion of the famous Aphrodito Papyri forms a worthy sequel to that of the corresponding documents in the Heidelberg and London Collections, published in *Papyri Schott-Reinhardt*, Vol. I., and *Zeitschrift für Assyriologie*, Vol. XX., respectively, and is gaining further interest from the excellent translations of the Greek Aphrodito Papyri in the British Museum, contributed by **H. I. Bell.** The conclusion of Dr. Seidel's studies on the medieval papyri in the same Heidelberg Collection, and the translation of a treatise of the learned Ḥunain Ibn Iṣḥâq on "The Essence of Light according to the Doctrine of Aristotle," will extend the circle of the readers of "Der Islam" to students of medicine and of natural sciences, and Professor **Strzygowski's, Sarre's, Mittwoch's,** and **Herzfeld's** papers to those interested in the fine arts. We trust that by the intrinsic value of these and other contributions Professor Becker will feel amply rewarded for his painstaking in his editorial task.

Recent studies on the Pentateuch have prompted **H. M. Wiener** to lay two sequels of his "Studies in Biblical Law" before the public—viz., **Essays in Pentateuchal Criticism** and **The Origin of the Pentateuch.** His well-known criticism of the Wellhausen School has also influenced these new pamphlets, according to which the Pentateuch is to be judged as a piece of statesmanship, and

the Mosaic authenticity of its legislation to be recognized. The author even goes as far as to assert that "in the book Genesis Moses undoubtedly incorporated preëxilic sources, whether oral or written, in some cases without modifying their phraseology." (See p. 37.)

A thesis submitted to the Philosophical Faculty of the University of Chicago by **George A. Peckham** contains an introduction to the study of Obadiah, dealing with a number of the well-known difficulties in syntax, lexicography, and history involved in this short book. A brief sketch of its modern criticism is here made introductory to chapters on Obadiah's vision concerning Edom, the prophet's protest and Israel's victory over his foes, with a number of appended philological notes. (See p. 131.)

Continuing his **Composition and Historical Value of Ezra-Nehemiah**, Professor **Charles C. Torrey** of Yale University has prepared a comprehensive and at the same time very handy volume of excellent "Ezra Studies," being partly reprints from the *American Journal of Semitic Languages*, 1906-1909. A chronological table and full indices enhance the value of its compilation, which no Hebrew scholar will consult without obtaining rich information and useful suggestions. Old Testament students are indebted to the same scholar for a number of valuable "Notes on the Aramaic Part of Daniel," contributed to Vol. XV. of the Transactions of the Connecticut Academy of Arts and Sciences, which illustrate the author's judicious way of dealing with one of the most striking and picturesque portions of the historical literature of the Old Testament, the interpretation of which has here successfully been attempted with the help of the famous Jewish Aramaic Papyri from Assuan and Elephantine. (See p. 37.)

In Part I. of **Untersuchungen über die Peschîttâ**, Dr. **Ch. Heller** endeavours to show that the Syriac translation of the Old Testament, known as the Peshītā, was—with the single exception of the Books of the Chronicles—the work of one and the same person, and that this author was either himself Jewish, or was thoroughly influenced by Jewish traditions. There appear to be modes of expression in the work which clearly point to a Talmudic origin, and even certain rules of interpretation familiar from Talmud doctrines seem to have found their way into the Syriac translation.

To those who desire to read the New Testament in its historical connections we need hardly recommend a perusal of Professor **A. Deissmann's Licht vom Osten**, an English translation of which (based on the second German edition) has now been brought out. Supplementary to this standard work our English readers should also consult for that purpose Dr. **H. M. Hughes'** volume, **On the Ethics of Jewish Apocryphical Literature**, containing chapters on The Moral Ideal, its Content and Development, Moral Evil, The Will and Moral Sanctions as illustrated by that literature. It should be specially mentioned that, besides the Ethiopic Apocrypha, the Patristic and Rabbinic Literatures have here also been cited, as well as Josephus,

Philo, and the Classics (Aristotle, Diogenes Laertius, Plato, and Seneca), and that a full subject index is added to facilitate the use of this conscientious work.

Hebrew scholars will also be glad to possess Colonel **G. A. Noyes**' accented text and rhythmic translation of the Song of Songs, the former being based on Wickes's treatise on Hebrew poetical accents.—On the conception of the idea of "Peace" in the Old Testament a learned theological discussion has been prepared by Dr. **Caspari** of Erlangen, forming Part IV. of Vol. XIV. (1910) of *Beiträge zur Förderung Christlicher Theologie.*—Dr. **A. Kropat** has contributed an excellent treatise on the syntax in the Books of the Chronicles compared with that to be found in their sources, to the "Beihefte" of the *Zeitschrift für die Alttestamentliche Wissenschaft*, Part XVI.—Finally, Biblical Chronology, according to Flavius Josephus, and a new investigation into the date of Christ's death, have been made the subject of an exhaustive discussion by **Frdr. Westberg.**

Talmud scholars will hail with pleasure the **Commentary of Rabbi Meyuhas b. Elijah on Genesis,** which has been published for the first time from a unique manuscript in the British Museum by Drs. **Greenup** and **Titterton.** To the former of these scholars they also owe the edition of a number of poems, mostly of liturgical character, which are extant of Mordecai Dato of the sixteenth century, and well illustrate the use made of the acrostic form by this author as well as his cabbalistic leanings. Two short poems of Immanuel Frances have also been added.—A vast source of Hebrew and Talmudic learning and wisdom has been displayed on the occasion of the seventieth birthday of Israel Lewy, in celebration of which a **Festschrift,** written by thirty-five scholars and conducted by Drs. **Brann** and **Elbogen,** has been issued. We must here confine ourselves to quoting a few articles of that interesting volume: Traditions of Taanite doctrinal sentences by the Palestinian and Babylonian Amorites have been indexed by **W. Bacher** of Budapest. **J. Krengel** of Leipa contributed a few Genisa fragments of a private collection. The khâṣâb of the Mishnah was identified with the sea-onion by **I. Löw** of Szeged. **A. Wünsche** of Dresden gave a treatise on the kiss in Bible, Talmud, and Midrash, and the Jewish betrothal is the subject of **A. Büchler's** contribution. The Hebrew portion of the work contains a commentary on the Masechta Shebuoth, transcribed from a manuscript in the British Museum by **A. Freimann** of Frankfurt, and many other texts of uncommon interest.

We have lately received two valuable books on comparative Semitic Philology. Paronomasy—*i.e.*, the syntactical relation between two or more words derived from the same root, and having identical or similar meanings—has been traced in nominal and verbal forms, and has been illustrated from well-chosen and almost innumerable sentences throughout the realm of Semitic literatures by Professor **H. Reckendorf** of Freiburg. Professor **J. Barth** of Berlin has prepared the second part of his "Sprachwissenschaftliche Untersuchungen

zum Semitischen," containing, among other important investigations, discussions on the formation of the Semitic numerals, on exceptional feminine and plural formations, with words designing degrees of kindred, and on the periphrastic indication of the genitive by a suffix and the preposition "li, la." (See p. 131.)

Lovers of ancient Arabic poetry will be delighted to learn that of Ka'b b. Zuhair's celebrated poem in praise of the Prophet, Bânat Su'âd, a new edition has been brought out by Professor **R. Basset.** It is needless to say that both the constitution of the Arabic text and the French rendering, copiously annotated, are excellent. Of special value will be found the commentaries by Tha'lab and Yalalbakht, which have been added from manuscripts in the National Library of Algiers and the Library of the German Oriental Society.

A striking proof of the progress made in the study of modern Arabic dialects is to be seen in the necessity of a second edition of Dr. **Leohnard Bauer's Palestinian Arabic,** a want which the learned author has met in an excellent recasting of the whole material of that dialect. This book is to serve philological purposes in the first instance, and Dr. Bauer has done well in confining himself principally to the idiom spoken in the district of Jerusalem, and in distinguishing carefully between the vernaculars of the citizens, bedouins, and fellahs. We should add, however, that the full chrestomathy will be found useful by those also who would travel in the Holy Land, and wish to make themselves acquainted with the real life of the people. (See p. 24.)

Vol. XII. of the charming **Turkish Library,** conducted by Professor **G. Jacob** of Kiel, contains the original text, with a critical apparatus, and a literal German translation, of an autobiography entitled "Aṣafnâme," and written in the sixteenth century by Luṭfî Pasha, an Albanese who from the Prefecture of Karaman gradually advanced to the high position of the Grand Vezir, and in the war with Venice was entrusted with the command of part of the Turkish fleet after the siege of Corfu. For the careful edition of this graphic account Turkish scholars are indebted to Dr. **R. Tschudi** of Hamburg. (See p. 277.)

Professor **Jacob** himself has again given his attention to Muḥammad b. Dâniyâl, and for the use of advanced students in Arabic has prepared a selection from his **Ṭaif al-khayâl,** two-thirds of which have now appeared. The second of these pieces, part of which is here given in the Arabic text, has been made the subject of a most remarkable treatise, contributed by Dr. Jacob under the title of "An Egyptian Fair of the Thirteenth Century" to the Sitzungsberichte of the Royal Bavarian Academy (1910, No. 10). It certainly affords the best information on Arabic every-day life and customs in Egypt in medieval times. (See p. 118).

We are glad to say that the first volume of the new periodical chiefly devoted to the languages spoken in the German colonies, and conducted by Professor

Dr. **C. Meinhof** of Hamburg, announced on p. 9 of the present volume or this List has successfully been completed. Grammar, lexicon, and comparative studies on the structure of the various vernaculars, as well as the results which may hereby be obtained for ethnographic classifications and for the history of religion are the principal subjects of this magazine. Among the contributions to Vol. I. we might especially mention here "Grammars of the Bushmen, Duala, and Nkosi Languages" by H. Vedder, E Bufe, and M. Dorsch respectively; "Notes on the Languages of the Nubas of Southern Kordofan," by B. Z. Seligmann; and "On the Telei Speech of South Bougainville," by G. C. Wheeler; as well as the conclusion of M. Klamroth's study on the "Religious Conceptions of the Saramo of Daressalam," and a corresponding article on the "Religion of the Avatime of Togo," by E. Funke. A number of short communications and a bibliographical sketch are added to each issue of this periodical, which will be found indispensable to all students of the African tongues. (See p. 260.)

There have been brought out a great many Cuneiform Texts and other works on Assyriology during the last months. Of great interest are Dr. **D. W. Myhrman's Sumerian Administrative Documents from the Second Dynasty of Ur,** forming Part I. of Vol. III. of "The Babylonian Expedition of the University of Pennsylvania," edited by H. V. Hilprecht. This volume includes legal and commercial documents as well as purely administrative texts, about one-third of the 171 inscriptions being so-called "contracts." Dr. Myhrman, who has done his work remarkably well, has not confined himself merely to editing and classifying those texts, but has added a most serviceable sign-list, a reconstruction of the dates of the Second Dynasty of Ur, and explanations of the respective date-formulas and the names and order of the months therein, translations of specimen tablets and various gleanings obtained from their contents. Assyrian scholars will eagerly look forward to a new work of the same author, containing "Babylonian Hymns and Prayers," the issue of which is announced for the near future. (See p. 291.)

Another text-edition of lasting importance has been prepared by the lamented Dr. **L. Messerschmidt,** and has now been completed by Professor **Delitzsch,** forming Part XVI. of the publications of the German Orient-Gesellschaft. It contains the cuneiform texts of the principal historical inscriptions from Ashur preserved in the Berlin Museum. Adadnirari I., Shalmaneser I., Tukultininib I., and Shalmaneser III. are here represented by documents of prime interest, of which we might especially quote the new basalt statue of the last-named king, one of the finest acquisitions made by the German diggers. Lists of variant readings and other details have been added by Professor Delitzsch, who is to be congratulated on the publication of so important a part of the Collections under his charge.

Khammurabi's famous **Laws** have twice been reproduced after the *editio princeps* of Father Scheil's, and the handy print procured by Professor Harper. An

autograph facsimile of the stele, together with three old Babylonian fragments, lately discovered by Scheil, and the full text of the duplicate portions in the Kuyunjik Collection, have been published by Professor **Ungnad** of Jena, whilst Father **A. Deimel** of the Pontificium Institutum Biblicum de Urbe at Rome has confined himself to reproducing the text of the stele, but has added a full transcript and a literal Latin translation, as well as a very useful vocabulary and an index of proper names.

To Father **Deimel** Assyrian students are also under obligation for a concise and handy **Sumerian Vocabulary,** *ad usum privatum auditorum*, being chiefly based on Brünnow's and Meissner's Collections of Ideographs, but giving at the same time full references to Thureau-Dangin's "Inscriptions of Sumerian and Akkadian Kings," "De Genouillac's Archiac Sumerian Tablets," "Reisner's Temple Records from Telloh," and similar works to be consulted for the understanding of texts purely written in the old Sumerian tongue.

Of the valuable work of Dr. **M. Schorr,** entitled **Altbabylonische Rechtsurkunden,** to which we have drawn the attention of our readers in Vol. XX. of this "List" (p. 174), Part III. has now been issued, in which some fifty-eight juridical texts, published by Drs. Poebel and Ranke, have been treated in the same judicious way as those in the preceding parts. Documents of loans of money and deeds of conveyance are most frequently represented in this selection, which also comprises specimens concerning the hiring of slaves, the division of an inheritance, and other subject matters connected with the so-called "contract literature." Dr. Schorr has again added to this part an excellent vocabulary and copious explanatory notes.

Another useful selection of Babylonian inscriptions has been brought out in the cuneiform original text by Professor **W. J. Hinke,** forming Part XIV. of Professors Gottheil and Jastrow's serviceable "Semitic Study Series.' It concerns the so-called "kudurru," or boundary-stone, inscriptions, defining the boundaries of a tract of land, and insuring its possession, for all future time, to the person and his descendants named by its terms. Eight such texts are here given, and to them a list of cuneiform signs, with short explanations and a full vocabulary adapted for the use of students, are added. Lecturers on Assyrian will certainly do well to include Dr. Hinke's selection in their textbooks. (See p. 87.)

There are certain Assyrian standard texts which cannot be studied and translated often enough, and perhaps the foremost of them is the well-known **Gilgamish Epic.** The Assyriologist as well as the Bible student will therefore be grateful to Professor **Ungnad** for having made a fresh rendering of that poem, to which Professor **Gressmann** has added an analysis of the text containing chapters on the Creation of Man, the Mountains of Cedar, Gilgamish, and Ishtar, Astral Mythology, Necromancy, and other problems connected with the epic. This useful work forms Part XIV. of the "Forschungen zur Religion und Literatur des Alten und Neuen Testaments." It might also be mentioned here that of Professor **Bezold's** translation of the "Babylonian

Creation Legend" a second edition has become necessary, in which a rendering of the Deluge Story and a reprint of the corresponding Greek texts of Berossos and Abydemos will also be found.

We have received the fourth and concluding part of Vol. III. of **Babyloniaca,** conducted by Professors **M. Streck** and **St. Langdon,** which maintains the high level of this periodical. An interesting commercial document from Hana, being a duplicate of the one published by Dr. Thureau-Dangin, has been contributed by Dr. **M. Schorr.** Dr. Langdon added the text of a Nippurian Liturgy and a number of notes to Part XV. of the official edition of Babylonian texts in the British Museum, while Professor **Virolleaud** communicated some new and valuable fragments on Assyrian astrology.

To the last-named indefatigable scholar Assyrian students are also indebted for the continuation of his excellent work on **Chaldean Astrology.** He has lately published the text part of that Collection, containing forecasts from the appearances of Sin, and both the text and a transliteration of a supplement, in which a great number of fragments, partly of uncommon importance, has been added to those prepared in the former fascicules. It is to be hoped that this standard work on ancient Eastern astrology will soon be brought to conclusion, whereby Dr. **Virolleaud** will have completed the edition of a series of texts almost unparalleled among those of the vast British Museum Collections.

The importance of these texts could not have been better illustrated than in Professor **Jastrow's** studies on the subject in his **Religion Babyloniens und Assyriens,** Parts XV. and XVI. of which have lately been issued. This is by far the most exhaustive treatise on the origin and development of astrology in Babylonia, and the learned author is warmly to be congratulated on the completion of one of the most difficult, but at the same time most attractive, chapters in his great work. (See p. 82.)

Of no less importance will be found the continuation of Professor **F. X. Kugler's** astronomical and astrological studies in his comprehensive work on **Sternkunde und Sterndienst in Babel,** of which the first part of Vol. II. has come out. A perusal of this part will clearly show what a great difference there is to be traced between the exact and astounding astronomical calculations made by the Babylonians in the third and following centuries B.C. and the beginnings of that science in the Sargonid Period. It was in vain that on the part of the Pan-Babylonists the statements here given were again attacked. Dr. Kugler answered in a new book, "Im Bannkreis Babels," in such a thorough and decisive way that we do not see how his general conclusions can in the future be disputed.

While the sources of the astrological inscriptions here dealt with hardly reach as far back as the Khammurabi Period (*circa* 2000 B.C.), Assyrian scholars who chiefly devote their time to the religious and commercial

documents from Babylonia have stepped deep into Sumerian antiquity. Of text editions we would mention here the masterly reconstruction of the various portions of the famous "Stele of Vultures" and a collection of Pre-Sargonic documents in the Louvre (the latter edition being part of a great work in the course of preparation, entitled "Nouvelles Fouilles de Tello"), by Dr. **Thureau-Dangin,** to whom Assyrian scholars also owe a volume of "Letters and Contracts of the Time of the First Dynasty of Babylon." Professor **St. Langdon** has published transliterations and translations of a number of most difficult "Sumerian and Babylonian Psalms," comprehending nearly all the temple literature of the official Babylonian and Assyrian religion yet issued. Professor **Zimmern** gave a "second selection" of his "Babylonian Hymns and Prayers," well known for the accuracy of their renderings. And Professor **Ungnad** continued his excellent translations of commercial documents of the Khammurabi Period, having brought out Vols. II. to IV. of "Hammurabis Gesetz" the legal parts of which have been worked out by Professor **J. Kohler** of Berlin.

A trustworthy and readable **Summary on the Religion of Babylonia and Assyria** will be found in Professor **P. Dhorme's** lectures on that subject, which were held at the Roman Catholic Institute of Paris, and have now appeared in book form. (See p. 26.)

We would further call attention to Dr. **C. Frank's** new volume containing the first part of **Studies on the Babylonian Religion,** in which an exhaustive discussion on Babylonian priests, their classes and functions, and, for the first time, an investigation into the difficult problem of sacred animals and their cult in Babylonia are given. (See p. 133.)

Just as we are going to press a third monograph on this subject, entitled **Thoughts on the Development of the Religion based on the Babylonian Sources,** by Dr. **Aage Schmidt,** reaches us. The first part of it is of a comparative character, showing coincidences in religious ideas among Egyptian, Chinese, Greek, Phœnician, and Babylonian worship. Assyrian students will, however, especially have recourse to Part II., dealing with the development of hymns and incantation formulas in Babylonia as far as it can be ascertained from the copies of old originals, so well known from the Kuyunjik Collections. (See p. 284.)

In mentioning here some contributions to single branches of Assyriology we must finally add a study of Dr. **E. Klauber** on the Assyrian officials and a pamphlet of the same scholar treating cuneiform letter tablets which bear on **State and Society Affairs** a new sequel of Professor Meissner's "Assyriologische Studien" (Part V.), as well as his charming description of the Art of Hunting among the Assyrians. (See p. 230.)

Al-Hilal, June, 1911, Vol. XIX., No. 9. (See p. 199.)

Al-Hilal, July, 1911, Vol. XIX., No. 10. (See p. 199.)

Al-Machriq, June, 1911, Vol. XIV., No. 6, contains: Les Récentes Fouilles de Samarie, by P. L. Cheïkho.—Le Bilan des Naissances et des Décès à Paris, by P. A. Rabbath.—L'Année Éthiopienne, by A. M. Raad.—Elégie Populaire sur la Prise de Tripoli en 1289, edited by I. Harfouche.—Une Nouvelle Histoire de l'Eglise Arménienne, by Fr. Tournebize.—Christianisme et Littérature avant l'Islam, by P. L. Cheïkho.—Bibliographie Orientale.—etc., etc. (See p. 199.)

Al Machriq, July, 1911, Vol. XIV., No. 7, contains: Excursion Hydraulique au Liban, by P. A. Rochet.—L'Année Éthiopienne, by A. M. Raad.—Christianisme et Littérature avant l'Islam, by P. L. Cheïkho.—La Culture des Tabacs Turcs dans le Liban, by J. Gemayel.—Les Philippines Actuelles, by P. D. Lynch.—Les Relations entre l'Orient et l'Occident, by P. A. Rabbath. — Bibliographie Orientale. — Questions et Réponses. — etc., etc. (See p. 199.)

American Journal of Semitic Languages and Literatures, July, 1911, Vol. XXVII., No. 4, contains: The Character, Contents, and Date of Ruth, by L. B. Wolfenson.—Das endschwache Zeitwort in hebräischen Eigennamen, by F. W. Gees.—Babylonian Tammuz Lamentations, by F. A. Vanderburgh.—A Babylonian Ledger Account of Reeds and Wood, by G. A. Barton.—Certain Grammatical Phenomena in Sumerian, by J. D. Prince.—Bēl Ṭābti, by E. G. Klauber.—Bar Hebraeus and the Alexandrian Library, by I. Joseph.—Critical Notes.—Book Notices.—etc., etc. (See p. 200).

Asiatic Quarterly Review, July, 1911, Vol. XXXII., No. 63, contains: Indian Currency Policy, by Sir J. Wilson.—Race and Colour Prejudice in India, by W. B. Oldham.—A Statutory Royal Viceroy for India, by C. K. Vyasa Rao.—Unrest and Education in India, by J. Kennedy.—The Mystery of Zimbabwe, by F. A. Edwards.—Yasna XLIV., by Professor Mills.—Bābur's Diwān, by H. Beveridge.—The Renaissance of Islam, by F. H. Tyrrell.—Correspondence.—Reviews and Notices.—etc., etc. (See p. 200.)

Asie Française, June, 1911, Vol. XI., No. 123, contains: Conférence de Monseigneur de Guébriant: L'Œuvre Française au Kientchang.—Une Œuvre Française Menacée, by R. de Caix.—L'Enseignement des Femmes Indigènes en Cochinchine.—La Situation dans la Chine du Sud, by J. Rodes.—Un Livre been Anglais sur les Affaires de Perse.—Les Chemins de fer Indochinois, by G. Salé.—L'Organisation Judiciaire du Siam.—Les Tribus de Frontière et la Pénétration Anglaise du Haut-Assam, by Ch. Endes Bonin.—Indochine.—Levant.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 200.)

Asie Française, July, 1911, Vol. XI., No. 124, contains: Mort de Naoum Pacha.—La Modification et le Renouvellement de l'Alliance Anglo-Japonaise, by R. de Caix.—Les Négociations Commerciales Franco-Japonaises, by R. C.—Le Nouveau Cabinet Chinois, by Kataphronète.—La Réforme de l'Enseignement en Indochine, by H. Seeker.—Indochine.—Levant.—Extrême-Orient.—etc., etc. (See p. 200.)

Baptist Missionary Review, June, 1911, Vol. XVII., No. 6, contains: Touring, by J. E. Chute.—Report of Fraternal Delegation, by Professor Martin.—Janumpett, by H. Huizinga.—Dummagudum Lace Industry, by Mrs. S. Cain.—Editorial.—Mission News.—etc., etc. (See p. 200.)

Baptist Missionary Review, July, 1911, Vol. XVII., No. 7, contains: A National Church for India, by G. S. Eddy.—Editorial.—Industrio-Educational Department.—Exchanges and Reviews.—Mission News.—etc., etc. (See p. 200.)

Biblical World, June, 1911, Vol. XXXVII., No. 6, contains: Frontispiece.—Editorial.—The Significance of the Baptism of Jesus for His Conception of His Authority, by S. Dickey.—The Influence of the Babylonian Exile on the Religion of Israël, by G. A. Barton.—The Making of the New Testament, by E. J. Goodspeed.—The Psychology of the Prophet, by I. King.—The Apostle Paul in Athens, by W. N. Stearns.—New Testament Manuscripts in America, by E. J. Goodspeed.—Book Review.—etc., etc. (See p. 200.)

Biblical World, July, 1911, Vol. XXXVIII., No. 1, contains: Frontispiece.—Editorial.—The Psychology of the Prophet, by I. King.—The New Testament Idea of the Future Life, by E. F. Scott.—The Scribes' Interpretation of the Old Testament, by S. J. Case.—"Obedience and not Sacrifice": an Exposition of Isaiah i. 18-20, by W. R. Betteridge.—The Teacher in the Early Church, by J. W. Bailey.—A Tribute to Dr. Briggs, by W. G. Jordan.—Book Review.—etc., etc. (See p. 200.)

Biblical World, August, 1911, Vol. XXXVIII., No. 2, contains: Frontispiece.—Editorial.—Paul's Eschatology, by I. F. Wood.—The New Testament Writers' Interpretation of the Old Testament, by S. J. Case.—The New Testament Idea of the Future Life (II.), by E. F. Scott.—The Humanitarianism of the Deuteronomists, by E. Day.—Exploration and Discovery: the Rylands Papyri; the American Expedition to Cyrene.—Work and Workers.—Book Reviews.—etc., etc. (See p. 200.)

Brahmavâdin, June, 1911, Vol. XVI., No. 6, contains: Swami Vivekananda: His Birth and Parentage.—Spero Meliora, or the Practice of Religion, by C. V. S. Aiyar.—The Religious Life in India, by W. Charters.—The Philosophy of the Bhagavadgita, by M. Charan.—Do Vedantins Pray? by A. N. Pillai.—The Late Swami Sadananda, by V. Bikshu.—Vedanta and Prayer.—Editorial.—Notes and Thoughts.—etc., etc. (See p. 200.)

Brahmavâdin, July, 1911, Vol. XVI., No. 7, contains: Vedārthasangraha: An Epitome of the Vedic Teachings.—Brahmanism, from the Diary of S. T. Krishnamacharya.—Swami Vivekananda: His Childhood and Boyhood.—The Rustic Sage of Narayanavanam, by C. V. S. Aiyar.—Differentiation of Religious Schools in India, by S. N. Naraharayya.—The Significance of Coronation, by S. P. Iyengar.—Sir Oliver Lodge.—Notes and Thoughts.—etc., etc. (See p. 200.)

Bulletin de l'Institut Français d'Archæologie Orientale, Tome VIII., 1911, contains : A Propos d'un Article de M. Moret sur l'Égyptologie en France par M. Gaston Maspero.—Note sur les Boucles d'Oreilles Égyptiénnes, par M. Émile Vernier.—Textes Coptes en Dialects Akhinimique et Sahidique Réédités par M. Pierre Lacau.—Note sur un Papyrus Chirurgical Grec, par M. Émile Chassinat.—Fouilles à Tehneh (1908), par M. Jean Lesquier.—Les Routes d'Aidhab, par M. Jules Couyat.—Note sur un Cylindre trouvé à Mit-Rahineh, par M. Émile Chassinat —Mise au Point, par M. Henri Gauthier, numerous Plates.—etc., etc. (See p. 200.)

Chinese Recorder, May, 1911, Vol. XLII., No. 5, contains : Editorial Comment.—Missionaries as seen by Chinese, by S. K. Tsav.—The Missionary and the Chinese Christian, by G. McIntosh.—The Difficulty of Christian Confession in China, by V. D. Kag.—Strained Relations and their Remedy, by N. Bitton.—In Vindication of the Ch'un-Ch'iu, by A. M.—Correspondence.—Missionary News.—etc., etc. (See p. 200.)

Chinese Recorder, June, 1911, Vol. XLII., No. 6, contains : Editorial Comment.—Religious Beliefs of the Ancient Chinese and their Influence on the National Character of the Chinese People, by F. C. M. Wei.—Evangelistic Tracts and Literature, by J. Darroch.—Symposium on Tract Work in China.—The Awakening of Faith, as included in the Catalogue of Christian Literature Society, Shanghai, by G. E. Moule.—Correspondence.—Missionary News.—etc., etc. (See p. 200.)

Expositor, July, 1911, contains : The Text of the Sinai Palimpsest, by Miss A. S. Lewis.—The Gospel according to Paul, by J. Hope Moulton.—The Thirty-eighth Ode of Solomon, by J. R. Harris.—The Hellenistic Atmosphere of the Epistle of James, by H. A. A. Kennedy.—The Spirit, and the Water, and the Blood, by R. Winterbotham.—Dr. Moffatt on the Literature of the New Testament, by Sir W. M. Ramsay.—etc., etc. (See p. 201.)

Expositor, August, 1911, Vol. XXXVII., No. 8, contains : The Jewish Garrison and Temple in Elephantinê, by A. H. Sayce.—Criticism and the Parables, by J. Denney.—The Epistle to the Ephesians not a Secondary Production, by A. Souter.—Dr Moffatt on the Literature of the New Testament, by W. M. Ramsay.—The New Melanchthon Literature, by Miss J. T. Stoddart.—Materials for the Preacher, by J. Moffatt.—etc., etc. (See p. 201.)

Expository Times, July, 1911, Vol. XXII., No. 10, contains : Notes of Recent Exposition.—Codex Edinburgensis, by A. R. S. Kennedy.—The Great Text Commentary.—Pioneers in the Study of Old Testament Poetry (I.), by A. R. Gordon.—The Twelve Stones in the Apocalypse, by E. F. Jourdain.—Literature.—The Eschatology of the Parables, by R. M. Lithgow.—Recent Foreign Theology.—Contributions and Comments.—etc., etc. (See p. 201.)

Expository Times, August, 1911, Vol. XXII., No. 11, contains : Notes of Recent Exposition.—The Objective Value of Prayer, by A. Hoyle.—The Great Text Commentary.—A Mirror for Rulers, by S. R. Driver.—Fresh Light on the

Jewish Calendar, by P. S. P. Handcock.—Literature.—The Palinode of the Pharisee, by E. Shillito.—Recent Foreign Theology.—The Archæology of the Book of Genesis, by A. H. Sayce.—Contributions and Comments.—etc., etc. (See p. 201.)

Geographical Journal, July, 1911, Vol. XXXVIII., No. 1, contains: Address to the Royal Geographical Society, by L. Darwin.—The Foundation and Development of British Guiana, by J. A. J. de Villiers.—Mr. Canning's Expeditions in Western Australia, 1906-1907 and 1908-1910.—The River Aruwimi, by R. L. Reid.—The Flowing Wells of Central Australia, by J. W. Gregory.—Reviews.—etc., etc. (See p. 201.)

Geographical Journal, August, 1911, Vol. XXXVIII., No. 2, contains: A Journey in Southern Abyssinia, by C. W. Gywnn.—The Geography of North-Eastern Bahia, Brazil, by J. C. Branner.—The Flowing Wells of Central Australia, by J. W. Gregory.—Reviews.—etc, etc. (See p. 201.)

Hindustan Review, June, 1911, Vol. XXIII., No. 142, contains: A Mahomedan University for India, by E. G. Long.—India and Neo-Malthusianism (I.), by "Indophilus."—A Plea for Agricultural Improvement in India (II.), by H. C. Das.—The 2,500th Anniversary of Buddhism, by H. G. Rawlinson.—Kalidasa: A Study, by R. S. Sahityacharyya.—Moral Training in India, by J. L. Chaterjea.—Islam and Socialism (III.), by M. Husain Kidwai.—Indian Mussalmans: their Present Situation, by S. M. Musud Ally Khan.—The Literary Supplement.—Editorials and Miscellaneous.—etc., etc. (See p. 201.)

Hindustan Review, July, 1911, Vol. XXIV., No. 143, contains: East and West in India, by G. K. Gokhale.—The Philosophy of Life (I.), by J. Beaman.—A Gold Currency for India, by S. K. Sarma.—As an Indian sees America (XI.) by Saint Nihal Singh.—Dualistic Asceticism in India, by P. A. Wadia.—Islam and Socialism (IV.), by M. H. Kidwai.—Books of the Month.—Views and Reviews.—Reviews and Notices.—Editorials and Miscellaneous.—etc., etc. (See p. 201.)

Indian Antiquary, Index to Vol. XXXIX., 1910, contains: Title-Page.—Contents.—Index. (See p. 201.)

Indian Antiquary, July, 1911, Vol. XL., Part 509, contains: Bithu Inscription of Siha Rathod, by D. R. Bhandarkar.—A Comparative Grammar of Dravidian Languages, by K. V. Subbaiya.—An Enquiry into the Birth and Marriage Customs of the Khasiyas and the Bhotiyas of Almora District, by P. Lall.—Contributions to Panjabi Lexicography, Series III., by H. A. Rose.—Miscellanea.—etc., etc. (See p. 201.)

Indian Forester, May, 1911, Vol. XXXVII., No. 5, contains: Paper-Pulp Testing at the Forestry Court Cellulose Laboratory, Allahabad Exhibition (III.), Grasses, etc., by W. Raith.—Measures for the Destruction of Moths predaceous on Lac.—Prize-Day at the Imperial Forest College, Dehra Dun.—The Safir-i-Janglat.—Notes on the Semi-Wild Cattle of Sriharikota, Nellore

District, by R. T. M. Nallaswamy Nayudu.—A Forest Flora of Chota Nagpur, including Gangpur and the Santal Parganahs.—The Water Elephant of Equatorial Africa.—The Present and Futuro of Turpentine.—Notes.—etc., etc. (See p. 202.)

Indian Forester, June, 1911, Vol. XXXVII., No. 6, contains: The Reorganization of the Provincial Forest Service.—Some Thoughts on Decentralization in the Imperial Forest Service.—The Madras Forest Conference.—An Elephant Capture in South Malabar.—Correspondence.—Antelopes and Sleeping Sickness.—Notes.—etc., etc. (See p. 202.)

Indian Forester, July, 1911, Vol. XXXVII., No. 7, contains: Pensions.—Influence of Forests on Atmospheric and Soil Moisture.—Want of a Definite Forest Policy in Burma, by "Op."—Immunity of Animals to Snake-Bite —Forests' Preservation.—Review of Forest Administration in British India for the Year 1908-1909.—Correspondence.—Notes.—etc., etc. (See p. 202.)

Indian Review, May, 1911, Vol. XII., No. 5, contains: The Author of the Superman Theory, by A. G. Cardew.—The Civil Marriage Bill, by S. S. Aiyangar.—The Depressed Classes, by B. Sahay.—In Praise of Eastern Women, by V. B. Metha.—The Unknown God of the Vedas, by R. K. Prabhu.—M. K. Gaudhi and the South African Indian Problem, by P. J. Metha.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Indians outside India.—etc., etc. (See p. 202.)

Indian Review, June, 1911, Vol. XII., No. 6, contains: The Coronation, by the Editor.—Religious Art in India, by Dr. Worsely.—The South African Indians' Struggle, by the Editor.—Some Ideals of Education, by Miss L. Edger.—Moral Education in India, by St. George Lane Fox Pitt.—Hindu Social Institutions, by P. J. Metha.—The Civil Marriage Bill, by D. B. K. K. Rau.—The Indian Sisters of Mercy, by S. Nihal Singh.—Current Events, by Rajduari.—Topics from Periodicals.—etc., etc. (See p. 202.)

Islam (Der), Vol. II., Parts II. and III. contains: Die aristotelische Lehre vom Licht bei Ḥunain b. Isḥâq, by C. Prüfer and M. Meyerhof.—Die Herrschaft von al- Karak, by R. Hartmann.—Islamische Schattenspielfiguren aus Egypten (II.), by P. Kahle.—Zu Josef von Karabaceks "Riza-i Abbasi," by F. Sarre.—Zu Josef von Karabaceks "Riza-i Abbasi," by E. Mittwoch.—Fortleben von Antiken Mysterien und Alt- Christlichem im Islam, by G. Jacob.—Die Qublat al- Ṣakhra, ein Denkmal frühislamischer Baukunst, by E. Herzfeld.—Neue arabische Papyri des Aphroditofundes, by C. H. Becker. Kleine Mitteilungen und Anzeigen.—etc., etc. (See p. 202.)

Journal of the African Society, July, 1911, Vol. X., No. 40, contains: Recent Progress in Northern Nigeria, by Sir H. Hesketh Bell.—The Colonization of Africa, by Sir R. Boyce.—History of the Katagum Region, by J. M. Fremantle. —Native Law and Custom in Egbaland, by C. Partridge.—Native Tribunals of the Akras, by A. B. Quartey-Papafio.—The Akikuyu, by A. Werner.—The

Vai People and their Syllabic Writing, by M. Massaquoi.—System of Chieftainship among the Bari, by E. B. Haddon.—Land Tenure on the Gold Coast, by F. Shelford.—Editorial Notes.—Books Reviewed.—etc., etc. (See p. 202.)

Journal of the Ceylon Branch of the Royal Asiatic Society, Vol. XXII., No. 63, contains: The Age of Srí Parákrama Báhu VI. (1412-1467 A.D.), by E. W. Perera.—Archæological Survey, 1909: Synopsis of Work done by the.—Fourth Supplementary Paper on the Monumental Remains of the Dutch East India Company in Ceylon.—Tantri-Malai: some Archæological Observations and Deductions, by J. Stilt.—Kandyan Provinces, by P. Arunáchalam.—etc., etc. (See p. 203.)

Journal of the Ceylon University Association, June, 1911, Vol. II., No. 8, contains: Recent Proposals and Developments in Ceylon Education, by A. G. Fraser.—Secondary Education in England.—The Teaching of Literature: its High Value for Education.—American Education and its Availability for Indian Students, by M. H. Phelps.—etc., etc. (See p. 203.)

Journal of the Royal Asiatic Society of Great Britain and Ireland, July, 1911, contains: English-Svanetian Vocabulary, by O. Wardrop.—The Maẓālim Jurisdiction in the Aḥkām Suṭālniyya of Māwardi, by H. F. Amedroz.—The Kaliyuya Era of B.C. 3102, by J. F. Fleet.—Notes on the Disposal of Buddhist Dead in China, by W. Perceval Yetts.—The Epic Use of Bhagavat and Bhakti, by E. W. Hopkins.—The Ethiopic Senkessār, by J. Guidi.—Documents Sanscrits de la Seconde Collection M. A. Stein, by L. de la Vallée Poussin.—Coins collected by Sir A. H. McMahon in Seistan, by O. Codrington.—Miscellaneous Communications.—Notices of Books.—Notes of the Quarter.—etc., etc. (See p 203.)

Journal of the Siam Society, April, 1911, Vol. VII., Part II., contains: The late King Chulalongkorn.—Translation of "The Book of the Birds." (See p. 203.)

Journal of the Siam Society, May, 1911, Vol. VII., Part III., contains: Lettres du Roi de Siam à sa Fille la Princesse Nibhā Nabhatala. (See p. 203.)

Light of Truth, of the Siddhānta Dīpikā and Āgamic Review, April, 1911, Vol. XI., No 10, contains: Śri-Mantra-Mālikā of St. Śri-Mūla-Nātha, by J. M. Nallasvāmi Pillai.—Maṇi-Mekhalai, by G. U. Pope.—Tāyumānavar, his Life, Teachings, and Mission, by R. S. Subrahmanyam.—Śaiva Siddhānta Mahā Samajam, by a "Member."—Nammālvār's Tiru-Viruttam, by A. Gōvindāchārya.—etc., etc. (See p. 203.)

Light of Truth, or the Siddhānta Dīpikā and Āgamic Review, May, 1911, Vol. XI., No. 11, contains: Maṇi-Mekhalai, by G. U. Pope.—The Vīra-Śaiva Religion, by B. J. Basavalingappa.—Śankara's Horoscope, by M. Tissanāyakam.—Antiquity of the Śaiva Religion, by R. A. Śastri.—A Triangular Duel over the Science of Prediction, by Astrolabus.—Moral Instructions in Schools and Colleges.—The Āgamic Bureau Notes.—etc., etc. (See p. 203.)

Light of Truth, or the Siddhānta Dīpikā and Āgamic Review, June, 1911, Vol. XI., No. 12, contains: Frontispiece.—Maṇi Mekhalai, by G. U. Pope.—An Oriental College, by the Editor.—Prospectus of the Madras Oriental College.—Labour and its Protection in Ancient India, by C. A. Naidu.—Nammālvār's Tiru-Viruttam, by A. Gōvindāchāryasvāmi.—etc., etc. (See p. 203.)

Madras Christian College Magazine, May, 1911, Vol. X., No. 11, contains: The Parable of the Virgins, by W. Skinner.—Phonetics and Phonetic Reading, by J. Knowles.—Notes of the Month.—Literary Notices and Notes.—Correspondence.—etc. etc. (See p. 203.)

Madras Christian College Magazine, June, 1911, Vol. X., No. 12, contains: Seeing and not Seeing, by W. Meston.—Religious Toleration, by E. M. Macphail.—Śaiva Siddhanta or Suddha.—Advaita, by A. R. Aiyar.—Notes of the Month.—Science Notes.—Recent Periodical Literature.—etc., etc. (See p. 203.)

Madras Christian College Magazine, July, 1911, Vol. XI., No. 1, contains: The Confidence of our Hope, by A. G. Hogg.—Pasu and Pasa, by A. R. Aiyar.—A Short History of the Origin of Ahobila Mutt, by T. S. Krishnaswamy and T. S. Rajagopalachari.—Notes of the Month.—Correspondence.—etc., etc. (See p. 203.)

Maha-Bodhi Journal, May, 1911, Vol. XIX., No. 5, contains: "Cannibal Trade" in Ceylon.—Cause of the Present Degeneration of the Aryan Race.—The Pali Devanagri Text of the Majjhima Nikaya.—Lord Curzon on Christianity in India.—The Noble Eight-Fold Path of the Buddhists.—Science and Buddhism.—News and Notes.—etc., etc. (See p. 203.)

Maha-Bodhi Journal, June, 1911, Vol. XIX., No. 6, contains: Twenty-fifth Century Celebration of the Foundation of the Kingdom of Love and Righteousness.—Occultism and Morality.—The Passing away of the Foremost Oriental Scholar of the Day.—Buddhist Unity.—Digest of the Majjhima Nikaya.—News and Notes.—etc., etc. (See p. 203.)

Man, June, 1911, Vol. XI., No. 6, contains: A Note on "Hammer-Stones," by B. W. Walker.—Ancient Funeral Rites of the Pagan Gwari of Northern Nigeria, by L. W. la Chard.—The Stone Age in Chinese Turkestan, by R. A. Smith.—A Note on the Derivation of Miri, by L. A. Waddell.—Reviews.—etc., etc. (See p. 203.)

Man, July, 1911, Vol. XI., No. 7, contains: Some American Museums, by A. C. Breton.—Matrilineal Descent in the Kaiabara Tribe, Queensland, by R. H. Matthews.—Reviews.—etc., etc. (See p. 203.)

Modern Review, June, 1911, Vol. IX., No. 6, contains: The Curious History of a Munda Fanatic, by S. Chandra Roy.—Psychical Research and Man's Survival of Bodily Death, by H. Halder.—Plea for the Establishment of a Technological Laboratory, by S. Ch. Das Gupte.—The Date of Kalidas, by B. C. Mazumdar.—Indian Musical Education, by Miss M. MacCarthy.—A Visit to Dharmpur, by C. F. Andrews.—Indian Interests in Mauritius, by M. M.

Doctor.—The Shastras on Intermarriage, by D. N. Chowdhuri.—Contemporary Thought and Life, by E. Willis.—Australia, by J. N. Fraser.—The Abors, by Ch. Bandyopadhyay.—The Hindu-Mahomedan Problem, by R. Datta.—Reviews and Notices of Books.—Notes.—etc., etc. (See p. 203.)

Modern Review, July, 1911, Vol. X., No. 1, contains: India in America, by Har Dayal.—Art and Art-Culture, by S. Nath Gupta.—Prehistoric Indian History, by Sister Nivedita.—Australia, by J. Nelson Fraser.—The Masses of India, by P. Ch. Chetti.—Music in India, by S. T. Devi.—The Seven Pagodas and the Temple of Trikalacunduram, by J. Law.—Contemporary Thought and Life, by E. Willis.—The Ethnography of the Mundas, by S. Chandra Roy.—Topics of the Day in the Periodicals of the Month.—Moral Education for Indian Youth.—Reviews and Notices of Books.—etc., etc. (See p. 203.)

Monatsschrift für Geschichte und Wissenschaft des Judentums, March-April, 1911, Vol. LV., Parts III. and IV., contains: Kürzen und Längen in der Bibel, by M. Güdemann.—Wie verhielt sich das Judentum zu Jesus und dem entstehen, den Christentum, by M. Freimann.—Die talmudische Literatur der letzten Jahre, by V. Aptowitzer.—Die Strafe des Ehebruches in der nachexilischen Zeit, by A. Büchler.—Beiträge zur Geschichte und Literatur im gaonäischen Zeitalter, by S. Eppenstein.—Die "Wortvertauschungen" im Kitâb al-Luma' des Abulwalîd, by W. Bacher.—Notizen.—Besprechung.—etc., etc. (See p. 203.)

Open Court, May, 1911, Vol. XXV., No. 660, contains: Frontispiece.—Buddhist Texts in the Fourth Gospel, by A. J. Edmunds.—A Word about Turkish Women, by Miss H. D. Jenkins.—The Jonah Story and Kindred Legends, by Editor.—Some Notes on Language Study, by Editor.—On the Foundation and Technic of Arithmetic, by G. Bruce Halsted.—Greek Lamps, by A. S. Hawkesworth.—Book Reviews and Notes.—etc., etc. (See p. 203.)

Open Court, June, 1911, Vol. XXV., No. 661, contains: Frontispiece.—The Cabala and its Influence on Judaism and Christianity, by B. Pick.—The Fish in Brahmanism and Buddhism, by Editor.—Immediacy, by F. Drew Bond.—Evolution of the Divine, by A. E. Bartlett.—The Historicity of Jesus again Questioned.—Book Reviews and Notes.—etc., etc. (See p. 203.)

Open Court, July, 1911, Vol. XXV., No. 662, contains: Frontispiece.—The Fish as a Mystic Symbol in China and Japan, by Editor.—Climatic Changes, by J. R. Gorrell.—The Christian Contribution to Japanese Education, by S. Nishiyama.—The Fish in Christianity, by Editor.—Verses by Li T'ai Po, translated by J. Black.—Evolution of the Divine, by J. G. Townsend.—The Buddha Anniversary.—Sardinia's Connection with Babylon, by A. S. Hawkesworth.—Book Reviews and Notes.—etc., etc. (See p. 203.)

Orientalisches Archiv, July, 1911, Vol. I., Part IV., contains: Die mongoloiden Völker Europas und die Basken, by H. Winckler.—Die antiken Baustile des Orients vom Standpunkte des Rassencharakters, by R. von Lichtenberg.—

Saracenic Glass, by Ch. P. Garrett.—Die Ehrenpforten in China, by P. A Volpert.—Die Darstellung von Europäern in der japanischen Kunst, by O. Münsterberg.—Kleine Mitteilungen.—etc., etc. (See p. 204.)

Prabuddha Bharata, June, 1911, Vol. XVI., No. 179, contains : Sri Ramakrishna's Teachings.—Occasional Notes.—Papers on Education (III.), by Sister Nivedita.—Thoughts on Freedom.—In Memoriam to Swami Vivekananda.—Monasticism in India, by F. J. Alexander.—Reviews.—News and Miscellanies. —etc., etc. (See p. 204.)

Prabuddha Bharata, July, 1911, Vol. XVI., No. 180, contains : Sri Ramakrishna's Teachings.—Occasional Notes.—Western Etiquette in Relation to Eastern Needs (I.), by Sister Nivedita.—Sri Ramakrishna, His Toleration and Bhakti, (II.), by S. G. Aiyangar.—Somayaji, the Saint of Ambal, by R. N. Tyer.—Amritabindupanishat.—Reviews.—News and Miscellanies.—etc., etc. (See p. 204.)

Proceedings of the Society of Biblical Archæology, June, 1911, Vol. XXXIII., Part V., contains : The Legend of Osiris, by F. Legge.—Babylonian Inscriptions, by T. G. Pinches.—Notes on some Egyptian Monuments, by A. Wiedemann.—Notes on an Unexplored District of Northern Syria.—etc. etc. (See p. 204.)

Punjab Educational Journal, June, 1911, Vol. VI., No. 1, contains : Notes.—First Lessons in Reading.—Analytical Explanatory and Critical Notes on the "Textbook of Psychology," by W. James.—Freedom : its Use and Abuse.—Science Notes.—etc., etc. (See p. 204.)

Reis and Rayyet, May, 1911, Vol. XXX., No. 1476 contains : The Romance of the Newfoundland Fisheries.—More Destructive Explosive.—A Ruler's Reminiscences.—High Court Establishments.—The Hardinge Statue.—etc., etc. (See p. 204.)

Reis and Rayyet, June, 1911, Vol. XXX., No. 1477, contains : History of a Master Piece.—The Art of Nonsense.—Death of Sir Charles Alfred Elliott.—The Arms Act.—etc., etc. (See p. 204.)

Reis and Rayyet, June, 1911, Vol. XXX., No. 1478, contains : The Importance of Dust : a Source of Beauty and Essential to Life.—Love of Darkness, or Unkindled Light ?—The Rise in Legal Fees.—etc., etc. (See p. 204.)

Reis and Rayyet, June, 1911, Vol. XXX., No. 1479, contains : Standard Time, by C. K. Sarkar.—The Voice of Democracy.—The Coronation Day.—Trade and Swadeshi.—The Cycle of Hindu Fasts and Feasts.—etc., etc. (See p. 204.)

Reis and Rayyet, June, 1911, Vol. XXX., No. 1480, contains : The Coronation.—The Coronation Durbar.—Calcutta in the Seventies.—The Law or the Police. —etc., etc. (See p. 204.)

Reis and Rayyet, July, 1911, Vol. XXX., No. 1481, contains : The Coronation.—Sir Stuart Hogg again.—Our Urdoo Newspaper.—Education and Agriculture. —etc., etc. (See p 204.)

Reis and Rayyet, July, 1911, Vol. XXX., No. 1482, contains: Should we let the Indian Widow Remarry ?—Death of Rai Bahadur Norendro Nath Sen.—The Syndicate and the National Council of Education.—The Hindu Cycle of Fasts and Feasts.—etc., etc. (See p. 204.)

Reis and Rayyet, July, 1911, Vol. XXX., No. 1,483, contains: King George V.—Death of Another Rai Bahadur Editor.—Arms License.—Bishops, Calcutta.—etc., etc. (See p. 204.)

Reis and Rayyet, July, 1911, Vol. XXX., No 1,484, contains: How to Criticize.—English Visitors.—Marriage in Vedic Period.—Study of History.—The Address.—Ruskin and Education.—The Cycle of Hindu Fasts and Feasts.—The Rain God.—etc., etc. (See p. 204.)

Review of Religions, May, 1911, Vol. X., No. 5, contains: The Perfect Religion (I.), by M. Ata-ur-Rahman.—A Buddhist Editor and Islam, by M. Muhammad Din.—Notes and Comments.—etc., etc. (See p. 204.)

Review of Religions, June, 1911, Vol. X., No. 6, contains: Expansion of Christianity.—The Way to Real Happiness.—Christian Miracles.—Notes and Comments.—etc., etc. (See p. 204.)

Review of Religions, July, 1911, Vol. X., No. 7, contains: Christianity and Slavery.—Communion with God (I.).—The Present Condition of Christendom calls for a Prophet.—Notes and Comments.—Review.—etc., etc. (See p. 204.)

Revue du Monde Musulman, May, 1911, Vol. XIV., No. 5, contains: De Stamboul Bagdad.—Notes d'un homme d'Etat turc., by R. T. and L. M.—Section du Maroc, by A. Le Chatelier.—Section Russe, by R. M.—Perse, by A. L. M. Nicolas.—Chronique des Indes, by D. M.—etc., etc. (See p. 204.)

Sphinx, May, 1911, Vol. XV., Fasc. II., contains: Two Theban Queens, by Colin Campbell.—Two Theban Princes, by Colin Campbell.—Le Papyrus Prisse et ses Variantes, by G. Jéquier.—Museum Münterianum, by V. Schmidt.—Comptes Rendus Analytiques.—etc., etc. (See p. 204.)

Sphinx, July, 1911, Vol. XV., Fasc. III., contains: L'Origine des Mâshanashas, by G. Daressy.—Mémoire sur les "Urkunden des ägyptischen Altertums" (V.), by E. Andersson.—Comptes Rendus Critiques.—Compte Rendu Analytique.—etc., etc. (See p. 204.)

T'oung Pao, May, 1911, Vol. XII., No. 2, contains: Essai de Dictionnaire Lo-lo Français, Dialecte A-hi, by A. Liétard.—La Politique Coloniale de la France au Début du Second Empire (Indo-Chine, 1852-1858), by H. Cordier.—Les Younes du Royaume de Lan Na ou de Pape, by P. Lefèvre-Pontalis.—Bruchstücke aus der Geschichte Chinas unter der Gegenwärtigen Dynastie, by E. Haenisch.—Le Royaume de Champa, by G. Maspero.—Mélanges.—Bulletin Critique.—Bibliographie.—Correspondence.—etc., etc. (See p. 204.)

Tropical Agriculturist, May, 1911, Vol. XXXVI., No. 5, contains: The Importance of Exact Records.—Production of Rubber in Peru.—Olive Oil Crop.—Padi

Cultivation in Krian.—A Study of the Composition of the Rice Plant.—The Allahabad Exhibition.—etc., etc. (See p. 204.)

Tropical Agriculturist, June, 1911, Vol. XXXVI., No. 6, contains: Jelatong Rubber Cultivation.—Experiment of Rubber Culture in Java.—Edible Products.—Entomological Notes.—Miscellaneous.—etc., etc. (See p. 205.)

Vienna Oriental Journal, Vol. XXV., No. 1, contains: Einzelbemerkungen zu den Texten des Pañcatantra, by J. Hertel.—Bemerkungen zum Tantrākhyāyika, by M. Winternitz.—Zur semitischen Sprachwissenschaft, by N. Rhodokanakis.—Arabisch-persische Miszellen zur Bedeutung der Himmelsgegenden, by K. Inostrancey.—Reviews.—Miscellaneous Notes.—etc., etc. (See p. 205.)

Word, June, 1911, Vol. XIII., No. 3, contains: Shadows, by Editor.—The Mind and Brain, by A. Wilder.—Religion in Religions, by Miss C. F. Sheville.—The Inner Life and Jesus, the Christ, by C. H. A. Bjerregaard.—etc., etc. (See p. 205.)

Word, July, 1911, Vol. XIII., No. 4, contains: The Inner Life and Jesus the Christ, by C. H. A. Bjerregaard.—Choice Extracts and Translations, by F. G. D.—etc., etc. (See p. 205.)

Zeitschrift für die alttestamentliche Wissenschaft, Vol. XXXI., Part III., contains: Anmerkungen zu den Zwölf Propheten (III.), by B. Duhm.—שֶׁ in der Mischna, by K. Albrecht.—Beiträge zu den slavischen Apokryphen, by W. Lüdtke.—Bibliographie.—etc., etc. (See p. 205.)

II.

NEW ORIENTAL BOOKS.

Published in England.

ABDUR RAHIM.—The Principles of Muhammadan Jurisprudence according to the Hanafi, Maliki, Shafi'i, and Hanbali Schools. Roy. 8vo. Cloth, pp. 460. 1911. £1 1*s.*

ALEXANDER (J.).—The Truth about Egypt. 8vo. Cloth, pp. 400. 1911. 7*s.* 6*d.*

ANNALS of the South African Museum. Vol. VII., Part IV. Contributions to South African Palæontology. Roy. 8vo. Sewed, pp. 32. With 5 Plates. 1911. 7*s.*

ARCHÆOLOGICAL Survey of Ceylon: Epigraphia Zeylanica. Being Lithic and other Inscriptions of Ceylon. Edited and translated by Don M. de Silva Wickremasinghe. Vol. I., Part V. 4to. Sewed. 1911. 5*s.*

BADGER (W. C.).—The Bible, the Empire, and the World. 8vo. Limp, pp. 64. 1911. 1*s.*

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I.

REVIEWS, NOTES, AND NEWS.

ALL students of Sanskrit literature, and a good many others, know and love **Kālidāsa's Megha-dūta,** the charming poem of lorn love told by the exiled Yakṣa to the passing cloud, which has awakened so many echoes in Indian literature. Hence the third volume of the Prize Publications Fund of the Royal Asiatic Society will appeal to a wide circle, for it contains the Megha-dūta, edited, with the commentary of Vallabha-deva and a vocabulary, by Professor **E. Hultzsch.** Vallabha-deva probably lived in the tenth century, in Kashmir, and hence is the earliest known commentator on this lovely classic. His interpretation is briefer and less crowded with quotation and incidental notes than that of the more famous Mallinātha, which hitherto has almost invariably accompanied the study of this poem, and, moreover, it represents a purer and earlier recension of the text. The editor is therefore fully justified in the hope that this little book will be used by students in schools and universities, and it is needless to add that he has done everything that learning and judgment could suggest to make his edition as perfect as possible. (See p. 266.)

We have received from India the first volume of **The Thesaurus of Knowledge, Divine and Temporal; or, The Vedas and their Angas and Upangas,** in which the author, Mr. **Behari Lal,** of Jubbulpore, makes a valiant attempt to present a conspectus of the nature and contents of the whole of Vedic literature. In his view, the four Vedas are the eternal and infallible revelation of the Supreme, to which the rest of Vedic literature is subordinate; and their doctrine he conceives to be one of pure Theism—the Supreme (Brahma, Atmā, Paramātmā), the human Soul, and Matter, being mutually and eternally distinct. In pursuance of this theory, he summarizes the contents of Vedic literature, and endeavours to prove his hypothesis from the statements of works subsequent to the Vedas, and to discredit the interpretations of such relatively late authors as Sāyaṇa, Mahīdhara, and Uvvaṭa. He then seeks to determine the nature of the rituals countenanced by genuine Vedic doctrine, from which he excludes the worship of deceased ancestors and human and animal sacrifice; and he then passes on to set forth the doctrines of soul-transmigration and "Karma," which he maintains to be taught in the Vedas. While his central theological doctrine is closely akin to that of Madhva, his method of interpretation is often similar to that of the Arya Samaj. For the latter reason we confess that we are glad to see this book. It is to be

feared that its main hypotheses will not be accepted by European students, despite its learning and occasional cogency in details of argument; but, whether it be right or wrong on these heads (and we think it wrong), we realize how much the Arya Samaj has done towards restoring the moral self-respect and the intellectual interest of modern India. (See p. 194.)

Kleine Systematische Pali-Grammatik, von Bhikkhu Nyāṇatiloka.—The German Pāli Society continues its series of publications with a short Pāli grammar from the pen of Nyāṇatiloka, a member of the Buddhist Order. It is chiefly intended for the use of German Buddhists, but the author explains in his Preface his intention to respond to a universally felt need of those who know only German. We might suppose from this book that the universal need of Buddhist students of Pāli is to dispose of all questions quickly. Thus, in the Introduction they are told that the Pāli they will learn in seventy-eight pages to decline and conjugate is the language spoken by the Buddha himself. These are short-cuts with a vengeance.

On the short *Vorwort* follows an extremely concise collection (too concise to be of use without full explanations from a teacher) of rules and paradigms. Finally, an interlinear translation, with analysis, of the Satipaṭṭhāna Sutta, selected on the ground that it is the "most important section of the entire Buddhist canon, and the quintessence of the whole doctrine of deliverance." And so an end.

Without questioning the author's conscientiousness and the exactness of his own knowledge, most Pālists will entirely disagree with this method of approaching an ancient and highly interesting language, which has at least as much claim to serious treatment by students as Hebrew or New Testament Greek. The author's voluntary disregard (see Introduction, p. vi) of the labours of philologists and grammarians worthy of most careful study and full confidence is a point by no means in favour of this manual, which, to all appearance, has been compiled with a truly "modern" haste.

Legends of Indian Buddhism, translated from "L'Introduction à l'Histoire du Buddhisme Indien" of **Eugène Burnouf,** with Introduction, by **Winifred Stephens.** The "Wisdom of the East Series" is continued in this little volume with some characteristic specimen of Buddhist legend as handed down in the Sanskrit literature of Nepal. Eugène Burnouf, as is well known, threw a flood of light on the various types of this legendary literature in his masterly "Introduction," published in 1844. The work done by the famous French Orientalist has, as Miss Stephens points out, never been superseded. Undertaken to complete the labours of Brian Hodgson, to make known and serve as a guide to the treasures opened up by that great pioneer, the work of Burnouf stands beside Hodgson's, a lasting monument for the homage of Indianists. It is good to catch again a glimpse of his illuminating pages in English, and to be reminded of his views on the value of these legends in the study of Buddhism. The passages chosen by the English translator are taken from the Açokâvadâna of the important collection of legends called "Divyâva-

dâna." The legend in question is translated in full by Burnouf. Edifying extracts and episodes, each having a certain artistic completeness, are given in the English version. The King whose name is associated for all time with the highest power and glory of Buddhism in India is fittingly the central figure of each. We may remark that it is not clear why an extract from another collection of legends (the "Avadânaçataka"), given separately by Burnouf, is, in the English version, inserted not very appropriately in the story of Kunâla. Miss Stephens's translation is very agreeable to read, being neither stilted nor inappropriately modern in style. In her Introduction she is careful to mention works consulted, and will earn the gratitude of readers, whom her book will inspire with the wish to read more on a wide and interesting subject. (See p. 128.)

Le Modernisme Bouddhiste et le Bouddhisme du Bouddha, par **Alexandra David.**—The aim and scope of this book can be rendered best in the author's own words (p. 215): "The aim of this work being merely to set forth in a succinct fashion the philosophical theories of Buddhism, we are not concerned to touch upon subjects of the historical order nor to take into account the practical applications (*applications matérielles*), more or less faithful to the spirit of the doctrine, which distinguish the different schools claiming to represent the teaching of the Buddha."

We are not to look for a new work on the Buddhism of the Pāli or the Sanskrit or the Chinese texts, but a book on Buddhism as a modern philosophy of which the adherents deduce both the authentic letter (a daring undertaking) and the original spirit of the teacher's words from their own conception of the highest good and the soundest logic. The reverse process—reconstructing the "Buddhism of the Buddha" from the teachings handed down by tradition—is left to professional Orientalists.

This method is compared by our author to the treatment of Christianity by Evangelical Christians, who seek in the Gospels the unalloyed teaching of Christ. As to the doctrines themselves, Madame David brings home forcibly the fundamental difference between the salvation by faith of the Christian believer and the self-deliverance by mental training of the Buddhist. Of course, it is hardly possible for a Buddhist—especially if European—to explain Buddhism as a means of salvation without breaking a lance with the champions of Christianity, and from time to time a tone of spirited defence of the Indian creed is perceptible in Madame David's exposition of Buddhist modernism. At the same time, she insists on the difference between the popular belief and cult in the various Buddhist countries themselves, and the system ("creed" is a word she would deprecate) which the highly educated Ceylonese Buddhists (with some Europeans) hold to be the primitive Buddhism.

While arguing throughout as a rationalist, Madame David does not affect that particular tone of impartiality that belongs to the outside critic. She touches now and then with restrained emotion upon the chord of personal experience or conviction; then the lucid and voluntarily cold exposition

glows with a fervour the more impressive for the consistent dignity of the writer's style.

This book has a penetrating sincerity, undeniable force, beauty, and fascination. As a presentation of a certain phase of modern thought unfamiliar to most of us, the students of the *philosophie contemporaine* series must welcome it gladly, and an English translation would be sure of a large circle of readers in England and America.

A word of protest, however. From the point of view of the Orientalist, the old texts have been pressed into the service uncritically. Indeed, they are forced by some Buddhist modernists to do duty in support of modern social theories which cannot be read into the teachings of the Indian sage save by a preposterous stretch of the modernist imagination. Here Madame David reserves her own judgment. We venture to guess which way her keen intelligence inclines. (See p. 132.)

Compendium of Philosophy, being a Translation, now made for the first time, from the Original Pāli of the Abhidhammatthasaṅgaha, with Introductory Essay and Notes, by **Shwe Zan Aung,** B.A., revised and edited by Mrs. **Rhys Davids.**—The choice of the "Abhidhammatthasaṅgaha" as the second of the translations issued by the Pāli Text Society is justified by a preface to the translation from the pen of Mrs. Rhys Davids. As she says, this work "for probably eight centuries has served as a primer of psychology and philosophy in Ceylon and Burma, and a whole literature of exegesis has grown up around it. . . ." The English translation comes into the world with a promise of continuing this tradition. The text is not very long, and, after the manner of the delusively short Indian manuals, the original author leaves to the commentator the task of making his aphorisms comprehensible. But the English reader has no right to complain. The translator, Mr. Shwe Zan Aung, a Burmese Pālist of known attainments, handles his subject with sincere enthusiasm, and with painstaking and ability. His results are carefully sifted, now and then criticized, and introduced by an editor with unique knowledge of the Pāli Abhidhamma, and perhaps we may say with that affection for it which is generally born of long devotion to a task. Produced under her auspices, this book is sure of the serious attention from Pālists which it certainly merits. The Preface contains some interesting matter, enabling the European reader to understand the traditional position of the "Abhidhammatthasaṅgaha" in the schools of Ceylon and Burma, and hinting at the modern movement of thought represented by the noted Burmese teacher, Ledi Sadaw, whose works have evidently influenced the author of the present translation.

Besides the Preface, Mr. Shwe Zan Aung's text is supplied with a careful and instructive Introduction, explanatory notes throughout by Mrs. Rhys Davids and himself, an Appendix which is rather of the nature of a friendly disputation between translator and editor, and, finally, supplementary notes and three indices. The reader should have beside him for reference Mrs. Rhys Davids' "Buddhist Psychology." (See p. 21.)

Students of Tibetan will be thankful to Dr. **Hermann Beckh** for his **Udānavarga, eine Sammlung buddhistischer Sprüche in tibetischer Sprache.** The "Udānavarga," well known as a canonical text of Northern Buddhism, and closely connected with the still more famous Dhammapada, has hitherto been known only in its Tibetan version ; but fragments of the original Sanskrit text were found by the third Prussian Expedition at Turfan, and a considerable portion was recently recovered by Dr. Stein from the "Thousand Buddhas" at Tunhuang. Dr. Beckh's edition of the Tibetan version is hence very much apropos. It is based on the text as given both in the section Mdo of the Kanjur and in the corresponding section of the Tanjur, and is prepared with the scholarly accuracy for which Dr. Beckh is distinguished.

We have rarely read so fascinating a book from a missionary standpoint as Mrs. **Emily T. Sheets'**, entitled **In Kali's Country.** Not only do we breathe an ample Eastern ether, but the very aroma of Âryavarta is here, and we feel at once that the writer has the spiritual tact and the missionary zeal which are both essential to the effective carrying on of her noble work. The subjects of Mrs. Sheets' stories are Kalighat, Shama Sahai, A Son of the Law, Mundra, Of the Tribe of Hanuman, and kindred topics. (See p. 94.)

It is with great pleasure that we announce the publication of a **History of the Brahmô Samâj** which may be called official. In the volume before us, which is the first of three, Mr. **Sivanath Sastri,** the author, deals with the rise and growth of India's Theistic Church from the year 1828 until 1878, covering a period of half a century. The first chapter treats of the state of Âryavarta at the beginning of the nineteenth century, and of the causes which led Raja Ram Mohan Roy to consecrate on January 23, 1830, "the first House of Prayer for the pure spiritual worship of the One True God." The history of the Church has been chequered, but it is well that it should be told, and we trust that Mr. Sastri will be able to finish the work which he has so well begun. (See p. 143.)

Japanese Poetry.—This new volume by that able and untiring scholar, Professor **B. H. Chamberlain,** is divided into four parts, of which the translations contained in the first three were published as far back as thirty years ago. They are here reissued, with an apology for the freedom of their rendering ; for Professor Chamberlain now declares that "he has gone over to the camp of the literalists, and cares for no versions, whether of prose or of poetry, unless they be scrupulously exact." Part I consists of a number of ballads, love-songs, elegies, and miscellaneous poems from the "Manyōshū," or "Myriad Ages," the first Japanese anthology proper, which in some respects may be compared with the Chinese "Shih Ching," or "Book of Poetry." As time went on, a fondness for excessive brevity in verse became more and more manifest, and, accordingly, in the "Kokinshū," or "Collection of Odes, Ancient and Modern," which appeared in 905, the only poetical form that occurs is the *tanka*, a single stanza in five lines and only thirty-one syllables in all. Fifty specimens of these are given in Part II. In Part III we have

three short lyric dramas of the medieval period, while Part IV contains an exhaustive essay on the "epigram," or tiny seventeen-syllable poem, so popular with the Japanese, followed by a large number of examples literally translated, with notes. (See p. 126.)

Yamen und Presse (2 Vols.).—This is a handbook of the modern Chinese written language which cannot fail to be welcomed very heartily by all who are acquainted with German. So far, the student has had to choose between Wade's "Documentary Series," now more or less out of date; Hirth's "Text-book of Documentary Chinese," an excellent work, designed chiefly, however, for the use of Customs officials; Couvreur's "Choix de Documents," with French and Latin translation; and Vissière's "Textes Chinois," a very good and varied collection, which, unfortunately, is unaccompanied either by translation or notes. We have no hesitation in pronouncing the present manual, by Professor **Forke,** of Charlottenburg, greatly superior to any of the above for the purposes of the advanced student. The matter falls into four sections: (1) A comprehensive selection of official correspondence, 150 pieces altogether; (2) 112 extracts of varying length from the Chinese newspapers *Hsin Wên Pao*, *Chung Wai Jih Pao*, and the *Peking Gazette*; (3) sixty-one longer and more difficult official documents; (4) fourteen leading articles couched in rhetorical language and involved style. The second volume forms the key to the first. The easier sections, (1) and (2), are here supplemented by full vocabularies and explanatory notes. Of the other two parts complete and elegant translations are given. The Chinese text is delightfully clear and well spaced, printer's errors are comparatively few in number, and the *tout ensemble* is one that could hardly be improved upon.

Eastern Asia: A History.—Many so-called new editions nowadays turn out to be merely reprints, with perhaps the addition of a new preface or something in the nature of an appendix. No one will be able to make this complaint with regard to Mr. **Hannah's** work, which, indeed, is a great deal more than a second edition of the author's "Brief History of Eastern Asia," which met with such a chorus of approval ten years ago. The criticism that most impressed itself on his mind, so he tells us, was that the book contained too many facts to the square inch, and, accordingly, in rewriting it from beginning to end, Mr. Hannah has tried to leave out whatever was neither of interest in itself nor of importance to the story as a whole. He has also wisely omitted all names that could reasonably be dispensed with. The result is quite a marvel of condensation, for in the space of 300 by no means closely printed octavo pages the whole history of India, China, and Japan (not to mention lesser countries) is outlined before our eyes. And yet the book does not read at all like an abstract or epitome, which are notoriously dry forms of literature, but, on the contrary, exercises the fascination of a romance. The plan is roughly chronological—that is to say, we get groups of chapters dealing with the contemporary history of various countries, of which India and China, of course, are the chief. The later periods naturally

receive fuller treatment, about half the work being devoted to events posterior to 1600 A.D. The book is well indexed, and there is an interesting appendix of classical references to the Seres and Sinae, those mysterious nations of Western lore who are even now not to be certainly identified with the Chinese or the inhabitants of Indo-China. (See p. 145.)

A Chinese Appeal to Christendom concerning Christian Missions.—This book has already made a profound sensation in England and America. To the majority of thoughtful men in both countries it has long been apparent that Christian Missions to China, as at present conducted, are at best something in the nature of an anachronism. They have been a fruitful source of trouble in the past, and it is impossible that they can continue to exist much longer on their present lines. The educated classes in China have from the first shown their dislike and contempt for the odious mixture of cant and superstition which so many missionaries of so many sects are still trying to force upon their unwilling countrymen. But hitherto their feelings have been more or less inarticulate, and a true and full presentment of the case against missionaries in China has not been laid before the Western world. This omission is now remedied in a most unmistakable manner by Mr. **Lin Shao-yang,** a Chinese educated in this country, who writes with a wonderful command of nervous English. The indictment he levels against missionary methods and the missionary system in general is so crushing and unanswerable that one can hardly believe his adversaries will ever entirely recover from the effects of the blow. It turns principally on the fact that "the Christianity which is being taught to the Chinese by the great bulk of missionaries to-day is not the Christianity that is accepted by cultivated and intelligent Christians of the present time in Europe and America, but represents a religious system which is morally defective, intellectually absurd, and historically untrue, and which has been discarded by capable theologians as well as by nearly all educated laymen in Western lands." We have no space here to enlarge upon the lines of attack selected by this Chinese champion. But a tribute must be paid to the conspicuous fairness and courtesy with which Mr. Lin argues his case, and that in spite of the boiling undercurrent of rightful indignation which has evidently inspired the whole work. We venture to predict that long before the unprejudiced reader reaches the last chapter he will be convinced that modern missionary enterprise is productive of more evil than good, and therefore to be condemned. The immediate task which lies before every friend of China is to see to it that his own circle of acquaintance shall have this courageous appeal brought to their ears. (See p. 126.)

M. **Christian Cherfils** has collected the passages in the "Positive Philosophy" of Auguste Comte which deal with Islâm in its social aspects. It is certainly interesting to know the views of such men as Comte and Laffite on so important a subject as Muhammadanism, but we are in no wise inclined to believe that any Moslem reading **L'Islamisme au Point de Vue Social** would

come to regard his religion as only a preparation for positivism, or would wish for one moment to give up the worship of Allâh for that of *le Grand-Être* as conceived by the positive philosopher.

Theologians are beginning to realize what help they may get in their study of the Bible from the light thrown upon it by the excavator and the Oriental scholar. In a little book of sermons entitled **Christ and His Slaves,** by Rev. **H. C. Lees,** we see how the Egyptian papyri enable us to understand many passages in St. Paul's writings which would otherwise have remained obscure. Alike from a religious and an historical point of view, Mr. Lees' discourses are admirable, and we trust that they will have a large circulation. (See p. 184.)

The work of Orientalists is sometimes appreciated in unexpected ways, but it is not often that a classical scholar is so fascinated by an Egyptian tale as to feel constrained to put it into English verse. Yet this was the case with Mr. **Gilbert Murray** when he read Dr. Griffith's "Stories of the High Priests of Memphis." Whether in the prose of Demotic Egyptian or in the flowing stanzas of modern English, the story of **Nefrekepta** is sufficiently startling and dramatic, especially when the versifier allows himself poetic licence. Mr. Murray says that he has tried to preserve the style and often the exact words of the original, but that in other respects he has not resisted temptations. Doubtless there are many like Mr. Murray, who will gladly listen to the story of Setne Khamuas, son of Rameses, High Priest of Ptah, and of Nefrekepta, who, though dead, "held still the Book of Hermes, which is Thoth, hid in his tomb, and never loosed his hold." (See p. 77.)

The Rev. Professor **H. Gollancz** has made an interesting little contribution to the literature of Hebrew Bible exegesis in publishing the **Hebrew Glosses and Notes,** by **Marco Luzzatto,** which have been preserved in the margin of the manuscript of the latter's Italian translation of Menasseh ben Israel's famous "Conciliator." Besides editing these notes, Dr. Gollancz has furnished an English translation and notes, thus rendering his book useful as a reader for students beginning the study of rabbinic exegetics. Luzzatto, who lived from 1720 to 1799, wrote in a fluent style of rabbinic Hebrew, and displays considerable learning and ingenuity. In his mode of exposition, in both its rationalistic and its mystic sides, he reveals himself as an interesting but belated personality, who would have been more at home two centuries earlier. If he does not contribute much to our positive knowledge of Bible interpretation, he gives us a glimpse into his own character, and for this Dr. Gollancz deserves our hearty thanks. (See p. 127.)

The now well-known and deservedly popular "Wisdom of the East Series" has for its latest publication **Ancient Jewish Proverbs,** a collection by the Rev. **A. Cohen.** The majority of the proverbs are taken from the Talmuds and Midrashim, and are arranged under the heads "Human Existence," "Family Life," "Human Virtues," "Human Faults," "Occupations," "Rules of Conduct," "Vagaries of Fortune," "Social Life," "Colloquialisms," "and

"Miscellaneous," notes being appended in the case of nearly every adage. The selection has been made with judgment, and the commentary is enlightening. Altogether, Mr. Cohen has written a little book that is at once interesting and scholarly. (See p. 237.)

That **The Religion and Worship of the Synagogue,** by the Rev. **W. O. E. Oesterley** and the Rev. **G. H. Box,** should have already reached a second edition speaks much for its merits. An exhaustive analysis of its contents has already appeared in these columns, hence we need only say here that it is gratifying to observe the spirit of sympathetic and intelligent inquiry with which the authors have approached the study of Judaism. We take the opportunity, however, to make a few observations as to matters of fact treated of in the book. Firstly, as to the difference of pronunciation between the Ashkenazi and Sephardi congregations. The statement on p. 102 that the former reproduces the provincial peculiarities of Galilean speech seems to lack adequate basis, for until the sixteenth century there was hardly any difference on essential points between the two communities, and the modern degraded pronunciation of the Ashkenazim can be explained from the subsequent phonetic history of German and other languages spoken by them. Nor is the statement on the same page that the Sephardic liturgy is "distinguished by a marked tendency towards diffuseness and Oriental exuberance of expression" quite justified by facts. In reality, it is in most points far simpler, purer in diction, and finer in style, than that of Ashkenaz. On p. 308 we note that it is unusual, though not uncommon, in this country for a "Bar-mitzvah" to read the portion from the Prophets, and for his father to act temporarily as "Segan." On p. 338 we would point out that in Sephardi synagogues the Ark is called "Hekhal," and the reading-desk "Tebhah." On p. 343 we would observe that the official Reader does not always read on Sabbath and Holy Days, and the term "Ma'arib," instead of '*Arbith*, is an Ashkenazi vulgarism. On p. 368 the note needs modification; the idea of redemption from sin is clearly expressed, *e.g.*, in the first paragraph of the Sephardi night-prayers. On p. 369 it may be remarked that it is not usual for mourners to ascend the reading-desk before the "Kaddish," or for non-mourners to leave the synagogue during the prayers for the dead. On p. 387 *moror* is an error for *maror*. On p. 399 we may observe that the citron is not commonly held in a metal receptacle. On p. 430 we would remark that the authors have omitted to mention the very different version of the "Kol Nidre" used by the Sephardim, which limits the vows and oaths to the *past* year; and on p. 445 it ought in justice to be noted that the custom of "Kapparah," now happily obsolescent, has been condemned by the highest medieval authorities on Jewish ritual. Generally, it may be said that the authors have not been entirely synoptic in their review of the Jewish liturgy. They have tended to limit their attention too closely to the rituals of the English Ashkenazim, and hence the effect of their descriptions is sometimes slightly one-sided. Nevertheless, considering the difficulties and complexity of the subject, they have been on the whole

remarkably successful. Their description of Jewish ritual is in general fairly correct, and if in attempting to fathom the inner spirit of it they have occasionally fallen short of their mark, it has not been for any lack of learning and goodwill.

Some years ago Herr **Martin Gemoll,** in his "Grundsteine zur Geschichte Israels," set up the ingenious hypotheses that the Israelites' religion was borrowed from an Indo-Germanic race resident before them in Palestine; that in Abraham and Aaron the Eranian Ahura is disguised; that the "Jahve" of the Old Testament is the Indo-Eranian "Yama"; that "Ahura" is ultimately identical with the Keltic King Arthur, etc. Now, emboldened by the discovery of Mitannic documents which appear to contain the names of gods of the Vedic pantheon, he returns to the attack in **Die Indogermanen im alten Orient,** in which he endeavours to equate Semitic and Indo-Germanic mythology, especially by the light that he imagines to be thrown upon it from Keltic legend. As an example of his conclusions, we may note that he identifies Mael or Lancelot with Mitra, Gwydion with Gideon, Galahad with Gilead. As Herr Gemoll appears to lack all critical knowledge of Keltic legend, his ingenious and learned disquisitions seem to us to be, to say the least, premature.

Jefeth ibn Ali's Arabic Commentary on Nahum, edited, with Introduction, abridged Translation, and Notes, by Dr. **Hartwig Hirschfeld,** forms No. 3 of the Publications of the Jews' College, London. Jefeth was a Karaite exegete of considerable distinction, who attained the honour of being quoted by the great Ibn Ezra; and his method of interpretation is particularly interesting from the use that he makes of allegorical exegesis, by means of which he is enabled to refer the text of Scripture to the circumstances of his own age, notably to the Shiite movement against the 'Abbasid Khalifs, which inspired many Jews with Messianic hopes. Of these and other features of Jefeth's exegesis, such as the peculiar phonetics of the Karaites, Dr. Hirschfeld treats in his Preface; and his abridged translation will be useful to students who find difficulty in understanding the vernacular Arabic of our author. (See p. 240.)

Hebrew Satire, by Dr. **Joseph Chotzner,** is a collection of satirical stories and epigrams rendered into English from Jewish literature. The sources chiefly drawn upon are the writings of modern Hebrew and Judæo-German authors of Russia and Galicia, little space being given to the Hebrew writers of the Spanish-Arabic and other earlier periods. The book is thus rather narrow in scope, and the vices and follies of the Russo-Jewish Ghetto receive a somewhat disproportionate share of attention, as compared with other communities. Within these limits the book is tolerably interesting. It would be more so if Dr. Chotzner's style were lighter. (See p. 183.)

The S.P.C.K. has recently issued several minor publications in African and other languages. In Swahili we have a "New Testament Catechism" ("Maji-

bizano ya Maagano Mapya") in the Mombasa dialect. From Portuguese East Africa come two instalments of Bible translation—the Gospel of St. Matthew in Shiputhsu (spoken in the Maputo district, Delagoa Bay), and in Chopi (spoken in the neighbourhood of Intambane) the Epistles of St. John and the Apocalypse.—Miss M. W. Bulley has compiled a "Universities' Mission English Primer" for the use of native school-children in Nyasaland. It is an attractive little book, with numerous illustrations, mostly reproduced from photographs, depicting the pupils' own surroundings. It is so good that we cannot but regret its not being a little better. The plan followed in Dent's "First English Book," and others of the same series, secures a certain amount of coherence and continuity in the lessons which exercises the intelligence as well as the memory, and renders the teacher's task at once more agreeable and more satisfactory.—From West Africa we have a Primer in the Ijọ (Idzo) language of the Lower Niger ("Bọlọ Bọlọ feen bei Ijọ Bẹbẹ"). —Asia is represented by the Morning Service of the Anglican Church in the Car Nicobar language, and South America by a hymn-book in "Lengua," the designation (being nothing else than the Spanish word for "language") erroneously affixed to the speech of an Indian tribe in the Paraguayan Chaco. —From New Guinea we have Prayers, Psalms, and Hymns ("Giu Pipiya asi Buka., Salamo ba Tabora") in Mukawa, a Melanesian language spoken on that island. It is dealt with in the "Comparative Grammar of the Melanesian Languages of British New Guinea," published by Mr. Sidney Herbert Ray in the linguistic report drawn up by him for the Cambridge Expedition to Torres Straits.

Mr. **A. M. Madan** has for some years past occupied the position of Government Linguist in North-Eastern Rhodesia. His English-Swahili and Swahili-English Dictionaries are well known to students, and he has written or edited several useful manuals of the languages spoken in the district where he resides—Senga, Bemba, Wisa, etc. In **Living Speech in Africa** he tries to sum up the conclusions to which many years' study of Bantu dialects has led him, and which are chiefly based on an examination of Mang'anja (Chi-Nyanja)—a rich and melodious language, whose variety and adaptability are abundantly illustrated in a work to which Mr. Madan has made frequent reference—the "Cyclopædic Dictionary" of the late Rev. D. C. Scott. Much in this work is somewhat fanciful, and perhaps the same reproach may be brought against Mr. Madan's theory that the Bantu languages (in which we find human speech at a comparatively primitive stage) were built up from interjectional particles—in fact, a restatement of what Max Müller called the "pooh-pooh" theory. But we are bound to say that he has worked it out with great ingenuity, and that the Bantu "interjectional," or "onomatopoetic," particles are an exceedingly curious feature, which must have arrested the attention of every student. M. Junod dwells on them at considerable length in his Ronga Grammar. In any case, this little book is eminently stimulating and suggestive, and its appearance is a welcome sign of an awakening interest in African languages. (See p. 128.)

Last year we noticed Professor **Meinhof's** lectures on the general problems of linguistic study in Africa ("Die moderne Sprechforschung in Afrika"). We are glad to find that he has followed them up with a second course entitled **Afrikanische Dichtung,** which makes an even more fascinating volume than its predecessor. It is difficult to render the title exactly into English, as neither "poetry," "literature," nor "folklore" quite precisely covers the sense of the word *Dichtung*, whose cognate we have been so unfortunate as to lose during the last three or four centuries. The term, as used by him, embraces more than what we usually understand by "poetry," comprehending the whole intellectual and imaginative life of a people. That this may be quite independent of a written literature is shown by his survey of African folk-tales, legends, songs, proverbs, and riddles. Myths, legends, and ritual chants are also included, and we are shown how, from these latter, as well as from choric dances and children's games, the beginnings of the drama are developed. Professor Meinhof is an enthusiast in his subject, and certainly illustrates the dictum that, in order to interest your audience, you must be interested yourself. (See p. 190.)

Al-Hilal, October, 1911, Vol. XX., (See p. 256.)

Al-Machriq, August, 1911, Vol. XIV., No. 8, contains: La Parabole l'Économe Infidèle, by P. L. Cheïkho.—L'Histoire de la Littérature Arabe par Mgr. Zaïdan, by P. L. Cheïkho.—Les Saints Evangiles: Véracité des Evangiles, by P. A. Rabbath.—Christianisme et Littérature avant l'Islam, by P. L. Cheïkho.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 256.)

Al-Machriq, September, 1911, Vol. XIV., No. 9, contains: Le Fondateur de l'Ordre Basilien de St. Sauveur, l'Évêque Enthyme Saïfi, by P. L. Cheïkho.—Le Gouvernement en Ethiopie, by A. M. Raad.—La Franc-Maçonnerie: Fond de Besace, by P. L. Cheïkho.—Les Saints Evangiles: Véracité des Evangiles, by P. A. Rabbath.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 256.)

Al-Machriq, October, 1911, Vol. XIV., No. 10, contains: Le Livre Intitulé (طبقات الامم) par Ṣâ'id l'Andalous (XIe Siècle), edited by L. P. Cheïkho.—Le Gouvernement en Ethiopie, by A. M. Raad.—Un Soldat Chrétien: Abu Samra Ghanem (1805-1895), by P. L. Cheïkho.—La Flotte Ottomane.—Les Églises Chrétiennes de Dames lors de la Conquête Arabe, by Ibn 'Asâkir.—Christianisme et Littérature avant l'Islam, by P. L. Cheïkho.—Bibliographie Orientale.—Varia.—Questions et Réponses.—etc., etc. (See p. 256.)

American Antiquarian and Oriental Journal, April, May, June, 1911, Vol. XXXIII. No. 2, contains: Autobiography of Dr. Ch. H. S. Davis.—The Pompey Stone, by W. H. Beauchamp.—The World before the Flood, by Ch. Hallock.—Life in Ancient Babylonia, Four Thousand Years Ago by J. Offord.—The Migration of Dan, by H. Proctor.—Roman Archæology, by J. O. Kinnaman.

—The Oldest Love-Letter in the World.—Mining in the Stone Age.—The Land of the Hittites.—Archæological Notes, by Ch. H. S. Davis.—Editorial. —Book Review.—etc., etc. (See p. 256.)

Anthropos, September-October, 1911, Vol. VI., No. 5, contains: Jeux des Enfants Malgaches, by P. Camboué.—Zehn Arankanerlieder, by F. F. José de Augusta. —On the Superstitions of the Ten'a Indians, by F. J. Jetté.—Le "Gree-Gree Bush" chez les Nègres-Bolah, Libérie, by J. M. Ceston.—Grammar of the Language of Sa'a, Malaita, Solomon Islands, by W. G. Ivens.—Fiançailles et Mariage à Mossoul, by M. Kyriakos.—Das Problem einer internationalen Lautschrift, by Professor Sprater.—The Irulans of the Gingee Hills, by C. Hayavadano Rao.—Miscellanea.—Bibliographie.—etc., etc. (See p. 256.)

Asiatic Quarterly Review, October, 1911, Vol. XXXII., No. 64, contains: The Moslem University, by M. T. Kaderbhoy.—Antiquity and Originality of Hindu Civilization, by J. B. Keith.—"Race: Who are the Hindus?" by J. B. Keith.—Essays on Indian Art, Industry, and Education, by R. F. Chisholm.—The Pre-Christian Religion in Ancient Persia, by Professor Mills. —Oriental Crossbows, by H. Beveridge.—Japanese Monographs, No. 15, "Formosa," by C. M. Salwey.—Early Ethiopia and Songhay, by F. A. Edwards.—Correspondence, Notes, and News.—Reviews and Notices.—etc., etc. (See p. 256.)

Asie Française, August, 1911, Vol. XI., No. 125, contains: L'Accord Russo-Allemand, by R. de Caix.—La Revision du Tarif Douanier Colonial et les Chambres de Commerce, by H. Séchehaye.—L'Armée Jaune, by P. Ibos.—Un Nouveau Traité de Commerce Franco-Japonais.—Variétés.—Indochine. —Siam.—Levant.—Extrême-Orient.—etc., etc. (See p. 256.)

Asie Française, September, 1911, Vol. XI., No. 126, contains: Le Projet d'Emprunt Indochinois, by P. Dassier.—Le Traité de Commerce Franco-Japonais du 19 Août, 1911, by Kataphronète.—Le Liban et ses Privilèges.—Variétés. —Indochine.—Levant.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 256.)

Baptist Missionary Review, August, 1911, Vol. XVII., No. 8, contains: India's Call, by Miss B. E. Harvey.—Sunday-School Advance, by E. A. Annett.—The Woman's Jubilee Movement, by Mrs. W. T. Elmore.—A National Church for India, by H. Huizinga.—Editorial.—Exchanges and Reviews.—Mission News.—etc., etc. (See p. 256.)

Baptist Missionary Review, September, 1911, Vol. XVII., No. 9, contains: Theological Education, by J. Heinrichs.—Missionary Education in South India To-day, by G. Pittendrigh.—A National Church for India, by D. Downie.—Editorial.—Industrio-Educational Department.—Mission News.—etc., etc. (See p. 256.)

Biblical World, September, 1911, Vol. XXXVIII., No. 3, contains: Frontispiece. —Editorial.—Interpretation of the Bible by the Fathers, by G. Holley

Gilbert.—Paul's Eschatology (II.), by T. F. Wood.—The Influence of Alexander's Conquest upon Jewish Life, by A. H. Godbey.—The New Testament Idea of the Future Life (III.), by A. F. Scott.—The Leprosy of the Bible in its Medical Aspect, by E. L. McEwen.—The American Institute of Sacred Literature.—Exploration and Discovery.—Book Reviews.—etc., etc. (See p. 257.)

Biblical World, October, 1911, Vol. XXXVIII., No. 4, contains: Frontispiece.—Editorial.—The Minister and the Boy (I.), by A. Hoben.—The Methods of Reformation Interpreters of the Bible, by P. Smith.—The New Testament Idea of the Future Life (III.), by E. F. Scott.—The Leprosy of the Bible: its Religious Aspect, by E. L. McEwen.—The American Institute of Sacred Literature.—Work and Workers.—Book Reviews.—etc., etc. (See p. 257.)

Brahmavâdin, August, 1911, Vol. XVI., No. 8, contains: Vedārthasaṅgraha: An Epitome of the Vedic Teachings.—Buddhism: its Fundamental Beliefs.—Education by Example and its Value, by J. N. Sen.—Bhāmaha, by A. Anantacharya.—The Gospel of Life, by N. K. R.—Life and Polemics of Śaṅkarācharya, by S. N. Naraharayya.—Basu's Marriage Bill.—Philosophy of the Bhagavatgita, by M. Charan.—Vedanta Work.—Notes and Thoughts.—etc., etc. (See p. 257.)

Brahmavâdin, September, 1911, Vol. XVI., No. 9, contains: The Holy Mother.—Vedārthasaṅgraha: An Epitome of the Vedic Teachings.—Swami Vivekananda: his Boyhood, by one of his Disciples.—Life and Polemics of Śaṅkarācharya, by S. N. Naraharayya.—Etymology of the Word "Namburi," by M. S. Prabu.—Vedanta Work.—Notes and Thoughts.—etc., etc. (See p. 257.)

Brahmavâdin, October, 1911, Vol. XVI., No. 10, contains: The Late Swami Ramakrishnananda.—Vedārthasaṅgraha: An Epitome of the Vedic Teachings.—What is a Religion, by S. Swayamprakashanand.—Philosophy of the Bhagavatgita, by M. Charan.—Bhāmaha, by A. Anantacharya.—Life and Polemics of Śaṅkarācharya, by S. N. Naraharayya.—Notes and Thoughts.—etc., etc. (See p. 257.)

Calcutta Review, July, 1911, No. 265, contains: Mark Twain, by H. Khundkar.—He Mourned in a Mad-House, by E. W. Madge and K. N. Dhar.—Sir Elijah Impey, by Shumbhoo Chunder Dey.—Ancient Hindu Civilization Embodied in Sanscrit Sacred Literature, by K. C. Kanjilal.—The Imperial Coronation at Delhi, by a Loyal Oriental.—Critical Notice.—etc., etc. (See p. 257.)

Chinese Recorder, July, 1911, Vol. XLII., No. 7, contains: Editorial Comment.—Peking, 1900-1910, by H. H. Loury.—Canton, 1901-1910, by W. W. Clayson.—Moukden in 1911, by J. W. Inglis.—The Story of My Conversion, by S. Y. Pang.—Religious Beliefs of the Ancient Chinese and their Influence on the National Character of the Chinese People (II.), by F. C. M. Wei.—Correspondence.—Missionary News.—etc., etc. (See p. 257.)

Chinese Recorder, August, 1911, Vol. XLII., No. 8, contains: Editorial Comment.—Digitus Dei, by J. Campbell Gibson.—Reflections after Furlough, by G. Douglas.—Some Thoughts from Malachi, by A. Baxter.—The New Times and the New Duties, by F. R. Graves.—Correspondence.—Missionary News.—etc., etc. (See p. 257.)

Chinese Recorder, September, 1911, Vol. XLII., No. 9, contains: Editorial Comment.—The City as an Evangelistic Centre, by W. W. Lockwood.—Changsha as an Evangelistic Centre, by G. G. Warren.—Missions to Moslems, by H. French Ridley.—Efficient Co-ordination the Great Need in Inter-Missionary Undertakings, by B. S. W.—A Summer Conference for Government School Students, by Ch. Corbett.—Correspondence.—Missionary News.—etc., etc. (See p. 257.)

Expositor, September, 1911, Vol. XXXVII., No. 9, contains: The Problem of Ephesians, by J. Moffatt.—Samaritan Septuagint Massoretic Text, by H. M. Wiener.—Criticism and the Parables, by J. Denney.—Private Sacrifices before the Jewish Day of Atonement, by A. Büchler.—The Odes of Solomon: Christian Elements, by B. W. Bacon.—Iconium and Antioch, by W. M. Ramsay.—Lexical Notes from the Papyri, by J. H. Moulton and G. Milligan.—etc., etc. (See p. 257.)

Expository Times, September, 1911, Vol. XXII., No. 12, contains: Notes of Recent Exposition.—Truthing it in Love, by J. Iverach.—The Great Text Commentary.—Codex Edinburgensis, by A. R. S. Kennedy.—Literature.—Studies in Pauline Vocabulary, by R. M. Pope.—Recent Foreign Theology.—The Archæology of the Book of Genesis, by A. H. Sayce.—Contributions and Comments.—etc., etc. (See p. 257.)

Expository Times, October, 1911, Vol. XXIII., No. 1, contains: Notes of Recent Exposition.—The Present Theological Situation, by J. M. Shaw.—The Great Text Commentary.—The Pilgrim's Progress (II.), by J. Kelman.—Literature.—The Gift of Healing in the Church, by W. F. Cobb.—Contributions and Comments.—Religion at the Universal Races Congress, by W. Marwick.—etc., etc. (See p. 257.)

Geographical Journal, September, 1911, Vol. XXXVIII., No. 3, contains: Explorations in Dutch New Guinea, by C. G. Rawling.—The Geography of the North-Eastern Bahia, by J. C. Branner.—Lake Chad, by P. A. Talbot.—The Country between the Juba River and Lake Rudolf, by L. Aylmer.—Reviews.—etc., etc. (See p. 257.)

Geographical Journal, October, 1911, Vol. XXXVIII., No. 4, contains: Journeys in the Himalayas and some Factors of Himalayan Erosion, by A. Neve.—Bangweulu Swamps and the Wa-Unga, by F. H. Melland.—The Carruthers-Miller Expedition in Central Asia.—The Position of Geography, by C. F. Close.—Reviews.—etc., etc. (See p. 257.)

Hindustan Review, August, 1911, Vol. XXIV., No. 144, contains: Truth about India, by J. R. Denning.—The Philosophy of Life (II.), by J. Beaman.—A

Gold Currency for India (II.), by S. K. Sarma.—Kalidasa: a Study (III.), by R. Sharma.—Islam and Socialism (V.), by M. H. Kidwai.—Sanskrit and Hindi in the Punjab, by P. M. Ram.—As an Indian sees America (XII.), by S. Nihal Singh.—The Literary Supplement.—Views and Reviews.—Reviews and Notices.—Editorials and Miscellaneous.—etc., etc. (See p. 257.)

Indian Antiquary, August, 1911, Vol. XL., Part 510, contains: Origin and Decline of Buddhism and Jainism in Southern India, by K. V. Subrahmanya Aiyar.—Trivikrama and his Followers, by B. Svamin.—The Date of Maduraikkanchi and its Hero, by K. V. Subrahmanya Aiyar.—Contributions to Panjabi Lexicography, Series III., by H. A. Rose.—Miscellanea.—Notes and Queries.—etc., etc. (See p. 258.)

Indian Antiquary, September, 1911, Vol. XL., Part 511, contains: Epigraphic Notes and Questions, by D. R. Bhandarkar.—A Comparative Grammar of Dravidian Languages, by K. V. Subbaiya.—Gabriel Boughton and the Grant of Trading Privileges to the English in Bengal, by W. Foster.—Contributions to Panjabi Lexicography, Series III., by H. A. Rose.—Correspondence.—etc., etc. (See p. 258.)

Indian Forester, August, 1911, Vol. XXXVII., No. 8, contains: The Recruitment of the Imperial Forest Service.—The New Burma Forest School at Pyinmana.—Experiments on Coppicing Sal in the Gorakhpur Forest Division, Eastern Circle, United Provinces, by A. E. Osmaston.—The Coppicing Powers of Babul, by J. D. Maitland-Kirwan.—Entomological Research in Africa.—A Method of Measuring the Height of Standing Trees.—The Principles of Handling Woodlands.—Tallest of Trees.—Correspondence.—Notes.—etc., etc. (See p. 258.)

Indian Forester, September, 1911, Vol. XXXVII., No. 9, contains: The Influence of Forests on Drought.—Sylviculture in Burma.—"Vocabulaire Forestier," by Messrs. Greschel and Fisher.—Note on the best Season for Collecting Myrabolans as Tanning Material, by Puran Singh.—The Rubber Market.—Oil from Cones of *Pinus Excelsa* from Jaunsar.—The Mosquito Plant.—Domestic Animals.—Correspondence.—Notes.—etc., etc. (See p. 258.)

Indian Forester, October, 1911, Vol. XXXVII., No. 10, contains: Forest Flora of the Siwalik and Jaunsar Forest Divisions, by R. B. U. Kanjilal.—Sylviculture in Burma (II.),—Note on the Best Season for Collecting Myrobalans.—The Sorrowful Forest Officer.—Game Preservation in Burma.—Burmese Tamalan Wood.—New Guinea Birds.—*Ficus Elastica*—the Indigenous Rubber-Tree of the Middle East.—Correspondence.—etc., etc. (See p. 258.)

Indian Review, July, 1911, Vol. XII., No. 7, contains: The Proposed Civil Marriage Bill, by Sir P. C. Chatterji.—Indians in South Africa, by H. I. L. Polak.—The Hindu University of Benares, by M. M. Malaviya.—The Awakening of India, by Parmeshwar Lal.—The Right and Left Hand Caste Feuds, by V. C. Pillai.—Current Events.—Topics from Periodicals.—etc., etc. (See p. 258.)

Indian Review, August, 1911, Vol. XII., No. 8, contains : A Note about Sankara, by Sir S. S. Aiyar.—The Fusion of Subcasteo, by S. Ch. Mitra.—Indian Military Expenditure, by D. E. Wacha.—Muslim Education, by A. S. Minhas. —John Bright and India, by P. N. Raman Pillai.—Letters to an Indian Friend, by an Anglo-Indian.—Indians in the Transvaal, by L. W. Ritch.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—etc., etc. (See p. 258.)

Indian Review, September, 1911, Vol. XII., No. 9, contains : The Voice of the Veteran Dadabhai's Birthday Message.—Japan's Message to India, by G. Sherwood Eddy.—Christ for India : a Review, by Vasudeo J. Kirtikkar.—Promoting the Brotherhood of Man, by S. Nihal Singh.—History of the Andhras, by C. S. Somayajulu.—Are the Eurasians a Depressed Class ? by A. P. Smith.—The Civil Marriage Bill, by R. B. V. K. Ramanujachari.—Bradlaugh and India, by P. N. Raman Pillai.—The Late Nizam of Hyderabad.—Current Events, by Rajduari.—Topics from Periodicals.—Indians Outside India.—etc., etc. (See p. 258.)

Indian Thought, Vol. III., No. 3, contains : Translation of Khaṇḍanakhaṇḍakhaḍya.—Shiva-Sūṭra-Vimārṣinī.—The Kāvyālaṅkāra Sūṭras of Vāmana.—Notices of Books.—etc., etc. (See p. 258.)

Journal of the African Society, October, 1911, Vol. XI., No. 41, contains : The Economic Condition of Egypt, by F. Legrand.—Wemba War-Paths, by J. H. West Sheane.—The Proposed South African Native College, by K. A. Hobart Houghton.—Linguistic Bibliography of Northern Nigeria, by B. Struck.—History of the Katagum Division, by J. M. Fremantle.—Native Tribunals of the Akras, by A. B. Quartey-Papafio.—Editorial Notes.—Books Reviewed.—etc., etc. (See p. 258.)

Journal of the American Oriental Society, Vol. XXXI., Part IV., October, 1911, contains : The Mayūrāṣṭaka, an Unedited Sanskrit Poem by Mayūra, by G. P. Quackenbos.—On the Etymology of Ishtar, by George A. Barton.—On the Etymology of Syria Dastabīrā, by Roland G. Kent.—The Washington Manuscript of Joshua, by Max L. Margolis.—A Letter from the Mahdi Muhammud Ahmad to General C. G. Gordon, by George Sverdrup, junr. —Monosyllabic Roots in Pampanga, by Carlos Everett Comant.—A Divine Lament, by J. Dyneley Prince—Indo-Iranian Word Studies, by Edwin W. Fay.—Proceedings of the Annual Meeting.—etc., etc. (See p. 258.)

Journal Asiatique, May-June, 1911, Vol. XVII., No. 3, contains : Inscriptions de Miran, by A. M. Boyer.—Etudes des Documents Tokhariens de la Mission Pelliot, by S. Lévi.—Remarques Linguistiques, by A. Meillet.—Prolégomènes à l'Etude des Historiens Arabes par Khalîl ibn Aibak Aṣ-Ṣafadì, Publiés et Traduits d'après les Manuscrits de Paris et de Vienne, by E. Amar. —Comptes Rendus.—Chronique et Notes Bibliographiques.—etc., etc. (See p. 258.)

Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XXIII., No. 65, contains: Bhakti, by L. J. Sedgwick.—Besnagar, by H. H. Lake.—An Account of the Comets as given by Mahomedan Historians and as contained in the Books of the Pishinigân or the Ancient Persians, referred to by Abul Fazl, by Shums-ul-Ulama Jivanji Jamshedji Modi.—Kumāraguptā, the Patron of Vasubandhu, by K. B. Pathak.—etc., etc. (See p. 258.)

Journal of the Polynesian Society, June, 1911, Vol. XX., No. 2, contains: The Most Important Principles of Samoan Family Law, by E. Schultz.—The Maori and the Moa.—The Cocoanut and the Peopling of the Pacific.—Whiro and Toi, by H. Hongi.—The Ancient Fortified Pa, by W. H. Skinner.—Ngati-Whatua Traditions.—Notes and Queries.—etc., etc. (See p. 259.)

Journal of the Siam Society, August, 1911, Vol. VIII., Part I., contains: Dipterocarpaceæ of Northern Siam: Condition of Growth and Reproduction.—Economic Products, by F. D. Ryan and A. F. G. Kerr.—etc., etc. (See p. 259.)

Light of Truth, or the Siddhānta Dīpikā and Āgamic Review, July, 1911, Vol. XII., No. 1, contains: Frontispiece.—Purananūru, by the late G. U. Pope.—Kālāgnirudrōpanishat, by R. A. Śāstry.—Vāyusamhitā, by A. R. Aiyar.—The Sūdra and the Śāstra, by C. Ādiśesha Naidu.—The Āgamic Bureau Notes.—etc., etc. (See p. 259.)

Light of Truth, or the Siddhānta Dīpikā and Āgamic Review, August, 1911, Vol. XII., No. 2, contains: Mahimnastotra, by Miss J. D. Westbrook.—Purananūru, by G. U. Pope.—Atharvaśikhōpanishat, by R. A. Śāstry.—The Sūdra and the Śāstra, by C. A. Naidu.—Sermons in Stones, by Editor.—Vāyusamhitā, by A. R. Aiyar.—Saint Pavaṇandi, Critic and Teacher, by M. S. Purṇalingam Pillai.—The Āgamic Bureau Notes.—etc., etc. (See p. 259.)

Light of Truth, or the Siddhānta Dıpikā and Āgamic Review, September, 1911, Vol. XII., No. 3, contains: Purananūru, by G. U. Pope.—Atharvaśirōpanishat, by R. A. Śāstry.—Turiya—the Theory of God, by A. Rangasvāmi Aiyar.—The Dravidian Kingdoms, by E. N. T. Mudaliyār.—The Sūdra and the Śāstra, by C. A. Naidu.—The Mahālaya Amāvasya, by R. K. Pillai.—The Reputed Death-Place of Buddha, an Extract.—The Śaiva Siddhānta Samājam and Śaiva Movement, by Editor.—The Āgamic Bureau Notes.—etc., etc. (See p. 259.)

Madras Christian College Magazine, August, 1911, Vol. XI., No. 2, contains: Knowledge and Conduct According to the Siddhānta, by A. R. Aiyar.—Mr. Knowles's Romanic Script, by M. Hunter.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 259.)

Madras Christian College Magazine, September, 1911, Vol. XI., No. 3, contains: New Developments in Japan, by G. Sherwood Eddy.—A Scholar's Pilgrimage

to the Abode of a Guru, by T. Ramakrishna.—The History of Punishment, by J. B. Raju.—Notes of the Month.—Recent Periodical Literature.—etc., etc. (See p. 259.)

Maha-Bodhi Journal, July, 1911, Vol. XIX., No. 7, contains: A Message from the West.—A Swadeshi Education Movement in Ceylon.—Digest of the Majjhima Nikaya.—Popular Lectures at Kalutara, Ceylon.—Maha-Bodhi Society, German Branch.—An Ideal National Museum.—The Literary Women of Japan.—News and Notes.—etc., etc. (See p. 259.)

Maha-Bodhi Journal, August and September, 1911, Vol. XIX., Nos. 8 and 9, contain: The Regalia.—The Women's Suffrage Demonstration.—Stray Hopes and Thoughts.—Digest of the Majjhima Nikaya.—Through Japanese Spectacles.—The 2,500th Anniversary of Buddha.—News and Notes.—Correspondence.—Buddhist Temple Education in Ceylon.—The Spiritual History of Religions.—Digest of the Majjhima Nikaya.—The 2,500th Anniversary of Buddhism.—Along the Wayside.—News and Notes.—Practical and Positive Aspects of Buddhism.—etc., etc. (See p. 259.)

Man, August, 1911, Vol. XI., No. 8, contains: Note on the "Sa" Sign, by C. G. Seligmann, and Miss M. A. Murray.—The Differences and Affinities of Palæolithic Man and the Anthropoid Apes, by J. Gray. — Note on Bone Spear-Heads from the New Georgia Group, British Solomon Islands, by C. M. Woodford.—Report on a Bath, Newly Excavated at Tadmor, by T. C. Fowle. —Reviews.—etc., etc. (See p. 259.)

Man, September, 1911, Vol. XI., No. 9, contains: Golo Models and Songs, by S. L. Cummins.—Some Ancient Local Pottery from Chinese Turkestan, by C. L. Woolley.—Report on Human Crania from Peat Deposits in England. by W. L. H. Duckworth and L. R. Shore.—Reviews.—etc., etc. (See (p. 259.)

Man, October, 1911, Vol. XI., No. 10, contains: The Incest Tabu, by E. Dayrell. —Roman Portraits in Egypt, by W. M. Flinders Petrie.—Prehistoric Burials in a Cave at Burmeghez, near Mkabba, Malta, by N. Tagliaferro. — Proceedings of Societies.—etc., etc. (See p. 259.)

Modern Review, August, 1911, Vol. X., No. 2, contains: Frontispiece.—The Place of Foreign Culture in a True Education, by Sister Nivedita.—The Man in Turkey, by K. P. Jayasayal.—A Peep into the Earliest History of Aryan India, by S. C. Sarkar.—Hindu Literature in Tibet, by R. S. Chandra Das Bahadur.—The Propagation of Hindu Literature, by B. D. Basu.—Tyagayyar, a Musician of Southern India, by M. McCarthy.—The Ethnography of the Mundas, by S. Chandra Roy.—The Late Pandit Satyavrata Samasrami, by M. A. Bhattacharyya.—The Present Position of Woman, by Sister Nivedita. —Problems of the Day in the Periodicals of the Month.—The Problem of Race Equality, by G. Spiller.—Comment and Criticism.—etc., etc. (See p. 260.)

Modern Review, September, 1911, Vol. X., No. 3, contains: Frontispiece.—Beauty and Self-Control, by R. Tagore and J. Sarkar.—The India Society of Detroit, by Miss M. Ralston.—History of Aurangzebe, by J. Sarkar.—

The Animal Epos, by Sister Nivedita.—Notes on Japanese Painting and Sculpture, by O. C. Gangoly.—A Peep into the Earliest History of Aryan India, by S. C. Sarkar.—The Ethnography of the Mundas, by S. Ch. Roy.—Contemporary Thought and Life, by E. Willis.—The Madhukari, by K. K. Athavale.—The Ethical Tendencies of Western Civilization, by P. Bose.—Comment and Criticism.—Reviews and Notices of Books.—Notes.—etc., etc. (See. p. 260.)

Modern Review, October, 1911, Vol. X., No. 4, contains: Frontispiece.—Education in Ancient India, by P. Chatterjee.—History of Aurangzib, by J. Sarcar.—Some Impressions of Indian Music, by R. D.—A Women's Movement, by S. D. Chandhrani.—India and the Gold Standard, by M. R. Sundaram Iyer.—The Development of the Match Industry in Japan, by A. Ghose.—Studies in the Bhagabadgeeta, by B. Chandra Pal.—Kashmir and the Kashmiris, by Mukandi Lal.—The Ethnography of the Mundas, by S. Chandra Roy.—The Man in Turkey, by K. P. Jayaswal.—The Means of Communication in Chandragupta's Reign, by N. Law.—Comment and Criticism.—Reviews and Notices of Books.—Notes.—etc., etc. (See p. 260.)

Monatsschrift für Geschichte und Wissenschaft des Judentums, May-June, 1911 Vol. LV., Parts V. and VI., contains: Die Juden und das Wirtschaftsleben, by M. Güdemann.—Der Auszug aus Aegypten im Lichte der Wissenschaft, by E. Levy.—Der Selbstmord nach der Halacha, by A. Perls.—Wie verhielt sich das Judentum zu Jesus und dem entstehenden Christentum? by M. Freimann.—Beiträge zur Geschichte und Literatur im gaonäischen Zeitalter, by S. Eppenstein.—Josef Kohn-Zedek, der letzte neuhebräische Publizist der galizischen Haskala, by M. Weissberg.—Notizen.—Besprechungen.—etc., etc. (See p. 260.)

Monatsschrift für Geschichte und Wissenschaft des Judentums, July-August, 1911, Vol. LV., Parts VII. and VIII., contains: Die Ethik R. Saadjas, by D. Rau.—Das Laubhüttenfest Chanuka, by H. Lesczynsky.—Unechte Jeruschalmizitate, by V. Aptowitzer.—Die Tefilla für die Festtage, by T. Elbogen.—Beiträge zur Geschichte und Literatur im gaonäischen Zeitalter, by S. Eppenstein.—Lebenszeit und Heimet des Isaak Or Sarua, by H. Tykocinski.—Notiz, by T. Friedlaender.—Besprechungen.—etc., etc. (See p. 260.)

Moslem World, October, 1911, Vol. I., No. 4, contains: The Character of Mohammed as Prophet, by F. Buhl.—Islam not a Stepping-Stone towards Christianity, by W. G. Peel.—Islam and Culture in Africa, by M. Hartmann.—The Doctrine of the Unity in Trinity, by W. H. T. Gairdner.—A General Survey of the Moslem World, by S. M. Zwemer.—Notes on Present-day Movements in the Moslem World, by W. H. T. Gairdner.—Reviews.—Survey of Recent Periodical Literature on Islam.—Notes on Current Topics.—etc., etc. (See p. 260.)

Muslim Review, May and June, 1911, Vol. III., Nos. 5 and 6, contains: Frontispiece.—A Third Companion of the Prophet, by C. F. Andrews.—The Political

Situation : a Cursory Review, by S. M. Rauf Ali.—The Agra Taj, by M. K. Shamim.—The Arab and his Education, by M. Nasim.—The Serpent Saint, by Shafaat Husain.—Islam and the Parda, by Orthodox.—Representation of Muhammadans on District and Municipal Boards, by S. A. B. Bilgrami.—Indian Superstitions *re* Journey, by S. Raza Ali.—Criticisms and Discussions. —Editorial and Miscellaneous.—etc., etc. (See p. 260.)

Muslim Review, July and August, 1911, Vol. IV., Nos. 6 and 7, contains : Frontispiece.—Dearness of Prices, by S. A. B. Bilgrami.—The All-India Urdu Conference, by M. M. Shafî.—The Muslim University, by M. T. Kaderbhoy.—Indians in South Africa, by H. S. L. Polak.—The Question of Language for Bengali Muhammadans, by M. Raghib.—Criticisms and Discussion.—Editorials and Miscellaneous.—etc., etc. (See p. 260.)

Open Court, August, 1911, Vol. XXV., No. 663, contains : Frontispiece.—King Tsing, the Author of the Nestorian Inscription, by B. Laufer.—Idols and Fetiches, by J. B. Smiley.—The Catacombs, by Editor.—The Æonic Number of Babylon, by A. S. Hawkesworth.—Book Reviews and Notes.—etc., etc. (See p. 260.)

Open Court, September, 1911, Vol. XXV., No. 664, contains : Frontispiece.—Pagan and Christian Love-Feasts, by Editor.—The Introduction of Vaccination into the Far East, by B. Laufer.—Imperial Songs of Japan, translated by A. Lloyd.—Idols and Fetiches, by J. B. Smiley.—The Ah Fang Palace, translated by J. Black.—The Tabu of Horseflesh.—Book Reviews and Notes.—etc., etc. (See p. 260.)

Orientalisches Archiv, October, 1911, Vol. II., Part I., contains : Zur Topographie Konstantinopels im XVI. Jahrhundert, by C. Gurlitt.—Sultan Soliman als Retter des Sanct Georg zu Ofen, by G. Jacob.—Turkmenenteppiche, by J. Kuderna.—Ueber einige Aulagen und Bauwerke Yarkends (Chinesisch Turkestan), by M. Hartmann.—Zur Kenntnis der arischen Bevölkerung des Pamir, by A. von Schultz.—Wann ist das Chinesische Porzellan erfunden und wer war sein Erfinder ? by E. Zimmermann.—Meisterinnen des Japanischen Holzschnittes, by J. Kurth.—Kleine Mitteilungen.—etc., etc. (See p. 260.)

Pawacanopayani, August, 1911, Vol. I., No. 4.

Prabuddha Bharata, August, 1911, Vol. XVI., No. 181, contains : Sri Ramakrishna's Teachings.—Occasional Notes.—Vedanta and the West, by F. J. Alexander.—Western Etiquette in Relation to Eastern Needs (II.), by Sister Nivedita.—The Visishtadvaitavada, by A. K. Bhattacharya.—Amritabindupanishat.—Reviews.—News and Miscellanies.—etc., etc. (See p. 260.)

Prabuddha Bharata, September, 1911, Vol. XVI., No. 182, contains : Sri Ramakrishna's Teachings.—Occasional Notes.—Vedanta and the West, by F. J. Alexander.—Western Etiquette in Relation to Eastern Needs (II.), by Sister

Nivedita.—Tejabindupanishat.—Gleanings, collected by N. Ghosal.—Reviews.—Christianity *versus* Hinduism and Buddhism.—News and Miscellanies.—etc., etc. (See p. 260.)

Recueil de Travaux Relatifs à la Philologie et à l'Archéologie Égyptiennes et Assyriennes, Vol. XXXIII., Fascs. III. and IV., contains: Eine ägyptische Urkunde über den Kauf eines bebauten Grundstückes, by N. Reich.—Die Entzifferung der thamûdischen Inschriften, by J. J. Hess.—Beiträge zu den demotischen Rylands Papyri, by W. Spiegelberg.—Recherches sur la Famille dont fit Partie Montouemhat. by G. Legrain.—La Population Primitive de l'Egypte, by E. Naville.—Nouvelles Notes d'Épigraphie et d'Archéologie Assyriennes, by V. Scheil.—Notes on the Story of Sinuhe, by A. H. Gardiner. —etc., etc. (See p. 261.)

Reis and Rayyet, July, 1911, Vol. XXX., No. 1,485, contains: Football.—Village Sanitation.—The Reform Movement in Ceylon.—The Cycle of Hindu Fasts and Feasts.—A Note on Proposed Hindoo University.—etc., etc. (Ses p. 261.)

Reis and Rayyet, August, 1911, Vol. XXX., No. 1,486, contains: An Historic Football Match.—Sanskrit in Bengal.—Tarkeswar.—Mugra Light Railway.—The Cycle of Hindu Fasts and Feasts.—etc., etc. (See p. 261.)

Reis and Rayyet, August, 1911, Vol. XXX., No. 1,487, contains: Judgment in Midnapore Case.—The Marriage Bill (I.).—Preservation of Indian Arts.—The Damage Suit.—Sanskrit Learning in Bengal.—etc., etc. (See p. 261.)

Reis and Rayyet, August, 1911, Vol. XXX., No. 1,488, contains: Liverpool Riots.—The Marriage Bill (II.).—Preservation of the Cow.—Cycle of Hindu Fasts and Feasts.—etc., etc. (See p. 261.)

Reis and Rayyet, August, 1911, Vol. XXX., No. 1,489, contains: The Strike Situation.—Indian Budget in Parliament.—More High Court Judges.—The Marriage Bill (III.).—etc., etc. (See p. 261.)

Reis and Rayyet, September, 1911, Vol. XXX., No. 1,490, contains: The Marriage Bill of 1868.—The Marriage Act of 1872.—The Late Nizam.—Death of the Bengali Mezzofanti.—Cycle of Hindu Fasts and Feasts.—etc., etc. (See p. 261.)

Reis and Rayyet, September, 1911, Vol. XXX., No. 1,491, contains: Dark Side of Mass Education.—Establishment and Disestablishment.—A Great Indian. —Sanskrit Learning in Bengal.—etc., etc. (See p. 261.)

Reis and Rayyet, September, 1911, Vol. XXX., No. 1,492, contains: The Lieutenant-Governor of Bengal in Council.—The Marriage Amendment Bill, 1911.—The Faridpur Conference.—An Appreciation.—The Second Indian Advocate-General, Bengal.—etc., etc. (See p. 261.)

Reis and Rayyet, September, 1911, Vol. XXX., No. 1,493, contains: Calcutta Improvement Bill.—Folklore of the Origin of the Constellation Mriga-Shirsha, by B. A. Gupte.—Death of Cooch Behar.—Cycle of Hindu Fasts and Feasts.—etc., etc. (See p. 261.)

Review of Religions, September. 1911, Vol. X., No. 9, contains : The Resurrection.—A Quranic Prophecy.—Notes and Comments.—Reviews.—etc., etc. (See p. 260.)

Revue du Monde Musulman, June, 1911, Vol. XIV., No. 6, contains : Politique Musulmane de la Hollande.—Quatre Conferénces par C. Snouck Hurgronji.—Notes et Documents.—etc., etc. (See p. 260.)

Revue du Monde Musulman, July-August, 1911, Vol. XV., Nos. 7 and 8, contains : Le Traité du Mariage et de l'Education d'Ibn Ardoun.—Extraits Traduits par P. Paquignon.—Etudes Sino-Mahométanes, by G. Cordier and A. Vissière.—Notes et Documents.—Presse Musulmane.—Livres et Revues.—etc., etc. (See p. 260.)

Sarawak Museum Journal, February, 1911, Vol. I., No. 1, contains : Introduction.—A Sea-Dyak Dirge, by W. Howell.—A Comparative Vocabulary of the Kayan, Kenyah, and Kalabit Dialects, by R. S. Douglas.—Stories of the First Brunei Conquests on the Sarawak Coast, by A. E. Lawrence.—The Tributes Paid in Former Days to the Sultan of Brunei by the then Dependent Provinces of Sarawak, by E. Parnell.—Ethnological Notes.—A Contribution to the Study of the Insect Fauna of Borneo (I.), by J. C. Moulton.—Notes on Bornean Odonata, by F. F. Laidlaw.—A List of Sarawak Minerals, by J. S. Geikie.—etc., etc. (See p. 260.)

Sphinx, September, 1911, Vol. XV., Fasc. IV., contains : Varia, by A. Wiedemann.—Recherches sur la Formation des Pronoms Personnels en Egyptien, by W. de Bissing.—Compte Rendu Analaytique.—etc., etc. (See p. 260.)

T'oung Pao, July, 1911, Vol. XII., No. 3, contains : Le Royaume de Champa, by G. Maspero.—Essai de Dictionnaire Lo-lo Français, Dialecte A-hi, by A. Liétard.—Les Origines de l'Astronomie Chinoise, by L. de Saussure.—Bruchstücke aus der Geschichte Chinas unter der Gegenwärtigen Dynastie, by E. Haenisch.—Bulletin Critique.—Correspondance.—etc., etc. (See p. 260.)

Tropical Agriculturist, July, 1911, Vol. XXXVII., No. 1, contains : Gardening in Ceylon.—New Uses for Rubber ; Conference on Castilloa Rubber in Jamaica.—Camphor Oil.—Banana and its Culture in Jamaica.—Tobacco Cultivation in Ceylon.—Plant Sanitation.—Scientific Agriculture.—Miscellaneous.—etc., etc. (See p. 260.)

Tropical Agriculturist, August, 1911, Vol. XXXVII., No. 2, contains : Continuity in Agriculture.—New Uses for Rubber.—India and Paper-making.—Production and Use of Coca Leaves.—Broom Millet.—Suggestions for Controlling Tuberculosis among Food Animals.—Advantages of Drainage.—Miscellaneous.—Review.—etc., etc. (See p. 260.)

Tropical Agriculturist, September, 1911, Vol. XXXVII., No. 3, contains : Hawaiian Growers' Association.—India Rubber in Dutch Guiana.—Paper Industry in Ceylon.—Paddy Cultivation in Ceylon during Nineteenth Century.—Plant Sanitation.—Agricultural Education.—Miscellaneous.—etc., etc. (See p. 260.)

Vienna Oriental Journal, Vol. XXV., No. 2. contains: Ergänzungen und Bemerkungen zu S^a. S^b, S^b_1, und S^c, by V. Christian.—Die Geburt des Purūravas, by J. Hertel.—Lexikalische Miszellen, by T. Löw.—Reviews.—Miscellaneous Notes.—etc., etc. (See p. 261.)

Word, August, 1911. Vol. XIII. No. 5, contains: Shadows, by Editor.—The Faith of Ancient Egypt, by S. G. P. Coryu.—The Inner Life and Jesus the Christ, by C. H. A. Bjerregaard.—etc., etc. (See p. 261.)

Word, September, 1911, Vol. XIII., No. 6, contains: The Development of Dream Life, by F. Mayer.—Man's Psychic Life, by W. Williams.—The Inner Life and Jesus, the Christ, by C. H. A. Bjerregaard.—etc., etc. (See p. 261.)

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I.

REVIEWS, NOTES, AND NEWS.

The Golden Legend of India, by **W. H. Robinson**, is a book that possesses a personal as well as a literary interest. Mr. Robinson was a scholar of wide learning and vivid enthusiasm, who in middle age acquired, entirely by his own studies, a very considerable knowledge of the Sanskrit language and its literature, of which the present work is the mature fruit. He died while it was passing through the press, but friends have edited it with care. The book itself is a performance of some note. It is a metrical adaptation or expansion of the famous legend of Śunaḥśepha, the human victim offered in lieu of Rohita, son of Hariśchandra, of which the chief source is the Aitareya Brāhmaṇa (vii. 3). The recital of the legend was prescribed as a part of the Rājasūya, or Coronation rites; and Mr. Robinson set himself to write a poem descriptive of the Rājasūya as a whole, and accordingly embodying this tale in such a manner as to bring into prominence its spiritual significance, incorporating cognate or germane passages from other books, and throughout using modes of speech and descriptions derived from Indian literature. Accordingly he gives, after an introductory canto, a poetical paraphrase of the passage of the Aitareya Brāhmaṇa, and the Ṛigvedic hymns to which it refers, adding the literal translation of the texts in the margin, and copious notes at the foot of the page, and inserting within brackets original verses to fill up the scheme, so as to form a complete picture of the ideal Brahmanic Coronation. The result is a very interesting work, full of learning and enthusiasm (not always very critical) for Vedic ideals. (See p. 325.)

The Doctrine of Māyā in the Philosophy of the Vedānta, by Professor **Prabhu Dutt Shastri**, is a vigorous and scholarly study of the principle of empiric reality as enunciated in the monistic schools of Hindu philosophy. The author is an energetic defender of the doctrines of Śaṅkara, and states his views thus: "My conclusions are—(1) that the *conception* of Māyā is as old as some of the later books of the Ṛgveda, where its forms are clearly noticeable, and that it gradually developed through the speculation of the Upaniṣads, and, passing through the hands of Gauḍapāda and Śaṅkara was crystallized into a technical form, elaborated more and more as time went on; (2) that the *word* 'Māyā,' in the sense of illusion, of course, occurs later —for the first time in the Śvetāśvatara Upaniṣad (iv. 10); and (3) that most of the critics of Māyā have started with gratuitously assuming Māyā

to be a *concrete reality*, standing face to face with the Absolute, as it were, a *tertium quid* between the Absolute and the Universe—and this has made their whole criticism futile and irrelevant."

The Economic Transition in India, by Sir **Theodore Morison**, K.C.I.E.—This book, containing the substance of a course of lectures delivered at the London School of Economics and Political Science in 1910, is an able and interesting treatise on some of the changes which are taking place in India as a result of the rise there of the new industrial order already established in the West. The author sees in the village system, as it has grown up in India, a necessary product of the physical conditions imposed on mankind by Nature—a view which receives support from the close resemblance found in village life of the same evolutionary epoch in widely separated countries. This parallel is found not only in the general structure of village communities, it extends to all those features which distinguish the old order of industry from the new. Very interesting and instructive are the illustrations drawn by the author from England, France, and Germany, showing how, under the old order of things, in these countries the same phenomena occurred—famine, usury, and the like—which are characteristic of Indian agricultural life at the present day. The striking feature of the new economy is its reversal of all the conditions of the old. The old system produced the small, self-contained, and self-sufficing community, with little or no division of labour, small capital, and industries confined to the needs of the community. Under the new order, life has become immensely more complicated, the units are interdependent, their functions enormously specialized, while large capital has produced industries for the supply of world-wide needs. This differentiation is accompanied by greater susceptibility to disturbance. A modern industrial community being at the mercy of unforeseen contingencies in a way that was impossible to the simpler social type. In the process of transition from the one form of society to the other certain individuals and classes of the community are inevitably sacrificed, but in one respect the history of Indian transition would seem to differ from that of some of the countries where the process is already complete. As the author points out, rural life, which in the West has been sacrificed in so many instances to the towns, bids fair in India, owing to the introduction and growth of the co-operative movement, to pursue its normal course. The author takes a distinctly hopeful view of the future of India under the new dispensation. He devotes the final chapters of the book to an exhaustive examination of the alleged "drain" which India suffers, and comes to the conclusion that its severity has been exaggerated. Reduced to its true proportions, Sir Theodore Morison regards it as a fair equivalent for what India gets in return—"the equipment of modern industry, and an administration favourable to economic evolution cheaper than she could provide it herself."

The book is most suggestive, and full of interesting facts concerning the old and the new industrial order. It has valuable tables illustrating the occupations of Great Britain and India respectively, and giving a survey of

the growth of modern industries in India from 1880 to 1909. It comes at a most fitting time, when the economic condition of India is causing grave concern to many minds. It should reassure the pessimists, for it is written by one who has had personal experience of the country, and whose writing gives the impression of accuracy and impartiality. (See p. 129.)

The appearance of a new translation of the Bhagavad-gītā, when so many exist already, needs some justification; and Dr. **C. C. Caleb** makes for his metrical **Song Divine** the plea that most previous versions are in prose, whereas he has endeavoured to give "a version of the Gītā which is pleasant to the ear, and is at the same time a literal, accurate, and trustworthy representation of the original." To some extent he has succeeded. His unrhymed four-line stanzas run with tolerable smoothness, and, assisted by his notes, they enable the reader ignorant of the original to form a generally true notion of the meaning. More than this can hardly be said. Dr. Caleb's verses lack poetical inspiration (possibly an unkind critic might make a similar charge against the Gītā itself), and his plan of clipping the final *-a* of Sanskrit words, though metrically convenient to him, will effectually prevent South Indian readers from forming an "accurate and trustworthy representation of the original" as regards the wording. Moreover, the "almost total ignorance of Sanskrit" to which he pleads guilty, though it is to some extent remedied by his careful study of other translations, is still rather obvious in the transliteration of Sanskrit words, and the absence from his notes of the illuminating observations which a Sanskritist alone can make upon the tangled thought of the Gītā, which, superficially easy, is really one of the hardest books to understand in all Indian literature. Nevertheless, Dr. Caleb deserves thanks for having presented to the general reader a version which is fairly attractive and fairly correct. As his work is not addressed to specialists, it is unnecessary to demand of him the specialist's detailed accuracy. (See p. 325.)

Twelve Men of Bengal in the Nineteenth Century, by **F. B. Bradley-Birt**, I.C.S.—Of the six Hindus and the six Mohammedans who form the subject of these sketches, some are names already familiar to British ears, their fame having long since travelled beyond the borders of their own country. Even those who have but a slight knowledge of Indian affairs have heard of Ram Mohan Roy and Keshub Chandra Sen. To those whose work or interests bring them into closer touch with India the other names are no less well known, but the author has done well to draw the attention of a larger public to all that these stand for in the moral and intellectual progress of Bengal during the preceding century. His list, as the author remarks, is sufficiently diversified, and includes not only the social and the religious reformer, but the merchant prince, the Government official, the educationalist, the aristocrat, and the self-made man. These biographies bear witness to the intellectual and moral ferment produced in Bengal by the sudden inrush of Western influence at the end of the eighteenth and the beginning of the nineteenth century. To men like Ram Mohan Roy, Ramtanu Lahiri, and

Keshub Chandra Sen a deep debt of gratitude is owing for the way they strove to save all that was good in the old dispensation, while accepting all that makes for progress in the new. The career of Nawab Amir Ali Khan and that of Abdul Latif show what services these Mohammedans rendered their co-religionists. A lofty idealism inspired all these representative Bengalis, and the story of their lives, of the difficulties they faced, and the hostility they endured in pursuit of their aims is profitable reading for alike Hindu, Mussulman, and European. (See p. 238.)

All About Delhi.—Although this guide-book to India's ancient capital is issued specially with a view to the Durbar of 1911, future visitors to Delhi will find it a most useful help to seeing the town and its many objects of interest. Enough historic matter is given to enable the reader to understand Delhi's many vicissitudes. Its architectural glories are fully described, and the compilers have had the happy idea of giving copious quotations about them from the writings of Fergusson, than whom there is no greater authority on Indian architecture. The book contains matter relating to every period of Delhi's history, the storming of the town under Nicholson being as graphically described as other incidents in its earlier history. Chapter VIII., called "The City Gazetteer," gives an exhaustive account of the buildings and places of interest connected with the city; while the final chapters contain a description of the Durbars of 1877 and 1903, and the programme for that of 1911. The book has thirty-six illustrations, the majority being of the buildings and places of interest in and around the town. (See. p. 252.)

Urdu Grammar, by Captain **B. Vaughan-Arbuckle,** is another addition to the many recent works which have been written for the use of candidates for the Departmental examinations in India. Nearly two-thirds of the work (pp. 58-164) is devoted to Hindustani idiomatic expressions and phrases—not arranged in any alphabetical or classified order—and an English-Hindustani vocabulary. These, with the elementary rules of grammar, will be of use to the student of Hindustani, especially as the Hindustani words are printed in the native, as well as in Romanized, characters. The utility of the work is, however, considerably marred by the absence of a practical and consistent system of transliteration, particularly in denoting the vowel sounds. As regards the consonants, no distinction is made between the "hard" and "soft" letters *t*, *d*, and *r*; between the guttural and the aspirated *kh* and *gh*; and between the consonantal and nasal *n*. In the transliteration of the vowel sounds we find a hopeless confusion. The short vowels are often, without any apparent reason, and quite unnecessarily, marked short. Thus, we have *ham* and *tăk*, *dil* and *sĭr*, *tum* and *pŭl*. This inconsistency is of little consequence, but the omission of a mark to denote a long vowel sound is a serious defect which is sure to result in the mispronunciation of a word. An initial, or final long vowel, is always expressed by a short vowel, as *pāna*, *asāni*, *admi*, *aj*. The same omission, also, frequently occurs in the middle of a word, as *ghurur*, *barud*. The diphthongs, also, are not spelt alike—*e.g.*, *hai* and *măin*; *fauj*, *khăuf*, and *daŭlat*.

Much of this inconsistency arises from the absence of a sound etymological basis in the author's "Alphabetical Rules." Thus, for instance, the letter *alif* is called '*a*'; *tanwīn* is defined as being a sign which "consists of two strokes being written over a final '*a*.'" One rule reads: "When two consonants come together in the Urdu character, short *a* is to be invariably inserted in the Roman character." But the unexpressed vowel may be any one of the three short vowels, not necessarily '*a*.' Some of the grammatical rules also require revision. On p. 18, dealing with the construction of a transitive verb in a past tense, rule (*f*) reads: "The verb, however, remains unchanged if the object has a post position." By "unchanged" is meant "the masculine third person singular." So, also, on p. 47 *ā* is a causal, and *wā* (spelt *wa*) a double causal suffix to the root; so *kărwana* (*sic*) is not "to cause to do," but "to cause to be done."

Hindūstāni at a Glance, by **R. P. De.**—An excellent, practical, and useful manual in four parts. The general rules of grammar are briefly and clearly explained in the first part; Part II. contains "Common and Useful Sentences," arranged in classified subjects; in Part III. is a dialogue on Indian customs in English and Hindustani; and Part IV. consists of vocabularies of words in everyday use, English-Hindustani and Hindustani-English. This little work has been compiled with great care and accuracy, and will be of great service to travellers and residents in India. It is intended specially for colloquial purposes. The Hindustani words are in Roman characters, and the transliteration is accurate and consistent throughout. It has already reached a fourth and enlarged edition.

The English Translation of "The Babu," a Bengali society farce, is full of interest and humour. The original work was written by Babu Amrita Lal Bose, the manager of the Star Theatre, Calcutta, and "is still frequently performed, and still draws large audiences." The translation was made by **Nibaran Chandra Chatterjee,** and has been revised, with an Introduction, by Colonel **D. C. Phillott.** The work is a very cleverly written and amusing farce, holding up to ridicule the manners and snobbishness of certain conceited types of educated Europeanized Bengalis of the present time.

The principal character, Babu Shashthī Krishna Vatavyāl, is a highly educated, vulgar upstart, who poses as a philanthropist and social reformer, despises his uneducated countrymen, scorns the use of his mother-tongue, treats his Hindu mother with disdain, preaches the gospel of "female emancipation," and insists on his wife adopting the dress and customs of an English lady; but is coward enough not to raise a finger in her defence when, in pursuance with his wishes, she leaves the seclusion of her home, and is grossly insulted in the street. This is all described in a delightfully humorous style, without the least intention of underestimating the benefits of a reasonable and healthy English education and culture.

The minor characters are equally well described. There is the canting Brāhmo reformer, who thinks it a sin to indulge in a hearty laugh; the scientist, who would by the force of electricity "abolish the caste system,

effect the remarriage of widows, teach women to ride horses, establish a Parliament in India, and do many other deeds besides"; the religious hypocrite; the Babu's brother-in-law, who delights in ridiculing the snobbish propensities of his relation; the "emancipated" ladies; the ill-mannered Bengali schoolboys; and the honest, simple-minded villagers. In fact, the whole work, humorously written and realistic, without a tinge of prejudice or antagonism to the spread of Western learning and civilization, presents a vivid picture of a corrupt phase of social life in Bengal, which is, sadly enough, only too familiar to those who have come in contact with such objectionable specimens of highly educated Bengali Babus. (See p. 308.)

In his **Notes on Pushtu Grammar** the author, Major **A. D. Cox,** has explained the principal rules of etymology in so clear and simple a manner that the work will be found to be of much more practical utility than the more exhaustive and elaborate grammars of Major Bellew, Dr. Trumpp, or Major Raverty, which are mostly out of print and unprocurable. The author has devoted a considerable portion of his grammar to a careful explanation of the conjugation of verbs—one of the chief difficulties experienced by students of the Pushtu language. He has taken special pains to make this branch of the grammar of easy comprehension by reducing the method of conjugation to a thoroughly practical system. The printing and general get-up of the work are all that could be desired, and add materially to its utility. The Colloquial Sentences appended to the grammar, consisting of papers set at Higher Standard examinations, will be of great assistance as exercises in composition, when once the difficulties of the grammar have been mastered.

For the assistance of beginners it would perhaps have been advisable to give a Romanized transcription of the Pushtu words and sentences. The grammar, however, has evidently been written more especially for the use of military officers who are already accustomed to the use of the Persian character in Hindustani, and will therefore find no difficulty in reading the Pushtu words, and pronouncing them correctly, with the aid of the author's clearly explained rules on orthography. (See p. 291.)

The Vazir of Lankuran—A play in four acts, translated from Persian into Urdu, and edited, with copious notes, by **Shams-ul-'Ulamā Maulavī Muhammad Yūsuf Ja'farī** and Lieutenant-Colonel **D. C. Phillott,** is another useful addition to the numerous works which have recently appeared from the pen of Colonel Phillott in connection with the study of the Hindustani grammar and literature. An English translation of the work, with notes, is also published in the same volume.

The Persian version of this delightfully humorous play, made by Mīrzā Ja'far Karajadāghī from the Turkish original of Mīrzā Fatḥ 'Alī Ākhūndzāda, is already well known to Oriental scholars in the excellent edition and English translation by W. H. D. Haggard and G. Le Strange, published in London, 1882. It has been prescribed as a textbook for the Lower Standard in Persian. The present Urdu translation forms part of the "Urdū rozmarra," the official textbook for the examination of military officers and others by

the Lower Standard Hindustani, and, with its English translation, has now been reprinted in a separate volume. It will not only be extremely useful for candidates for Lower Standard examinations, but will also prove equally useful and interesting to students of colloquial Urdu.

The Páwacanopâyani, a monthly Pali magazine, has begun its career during the past year under the editorship of the Rev. **W. Dhammânanda Bhikkhu,** of the Sunanda Monastery, Ambalangoda. The editor opens the series of fascicules with a brief preface in English, in which, after touching on the need of a knowledge of Pali for profitable study of the Buddhist scriptures, he states that the need of a Pali magazine has been felt since a large number of students "diligently apply themselves to the study of that language." He says further: "The magazine will be chiefly devoted to the Buddhist scriptures, history, Pali literature, and grammar."

There is a chance for students to try their maiden pen at composition in the classic tongue, for news "will be published if sent to us in Pali," and prize letters in Pali appear with each issue. The publication may be recommended to those European students who are trying to learn the Siñhalese character as well as the Pali language, for the first number opens with a transcription of the Siñhalese alphabet (as adapted to Pali) into Roman characters. The pronunciation of the vowel sounds is added.

The first Pali article, naturally an editorial, introduces us at once into the atmosphere of orthodox monastic scholarship, with its quotations from the "Mukhamattadîpanî" and "Saddaníti." The sight of the names in a modern monthly is sympathetic and homely to the European inquirer who happens to be acquainted with these time-honoured works. Articles by other writers (also members of the Order of Bhikkhus) deal with the Vinaya, the Coronation, and other topics. Mr. Samarasekara (station-master) contributes pages under the tempting title "Proverbs and Maxims." Articles on Pali grammar, book reviews, and other interesting matter show how much this new publication offers to students. The yearly subscription (for countries other than Ceylon, India, and Burma) is two shillings. It is to be hoped that the magazine will receive support.

Messiah.—The fuller title of this work, giving a fair idea of its contents and scope, is "Messiah, the Ancestral Hope of the Ages, the Desire of All Nations, as proved from the Records on the Sun-dried Bricks of Babylonia, the Papyri and Pyramids of Egypt, the Frescoes of the Roman Catacombs, and on the Chinese Incised Memorial Stone at Cho'ang." Its aim, apparently, is to discover "the true spiritual link" between the teachings of Buddhism and those of the Christian Bible. One is obliged to insert the qualifying word "apparently," because the reader is so overwhelmed from the outset with miscellaneous gobbets of information of such extraordinary diversity and irrelevancy that his brain begins to reel before he quite understands the gist and purport of the whole. Nor does the division into chapters bring him much comfort. There are only five altogether, and their names are: I. "King-Kiao-Pei, or the Speaking Stone"; II. "The Gazelle of Eridu, or

the Turanian Christ"; III. "Four Great Khâns, or the Divine Lawgiver"; IV. "The Lotus of the Pyramids, or the Funeral of Jacob"; V. "The King's Highway." A first glance at the critical apparatus of the book, with its enormous number of Biblical and other references, leaves an impression of profound and extensive erudition in the authoress, Mrs. **E. A. Gordon**; but her own modest statement on p. 1 to the effect that she knows "practically little of Buddhism," and a flagrant misquotation of Shakespeare on p. 2, inevitably arouse our misgivings. These, unfortunately, are but too well confirmed in the rest of the book. Thus, to take a few examples only, we find Mrs. Gordon calmly assuming the now hopelessly discredited theory of the Akkadian origin of the Chinese people; tentatively identifying Aśvaghoṣa with one of the Magi who came to Bethlehem; suggesting that the Apostle Thomas travelled through China and converted many Chinese; attributing a number of garbled or utterly unauthentic sayings to Confucius, etc. From this sort of thing we turn with positive relief to the illustrations, mostly in colour, with which the book is very richly garnished. They are taken principally from Japanese sources, and few of them have the remotest connection with the text, but they are very interesting for all that. (See p. 220.)

Tome X., No. 4, of the **Bulletin de l'École Française d'Extrême-Orient** (October-December, 1910) is rather less interesting than usual. It contains only one dissertation—viz., the continuation of M. H. Maspero's "Le Protectorat General d'Annam sous les T'ang," and only one paper under the head of "Notes et Mélanges"—namely, Lieutenant-Colonel Bonifacy's "Les Génies du Temple de Thê-lôc," a native account of a curious local cult. The reviews of recent literature are also rather less in quantity than usual. The number concludes with a useful Analytical Index for the year. (See p. 313.)

The Source of the Christian Tradition, by **Edouard Dujardin,** translated by **Joseph McCabe,** is a work of the type that is to be expected from the Rationalist Press Association that publishes it. The author informs us that "the literature of the Jews is born at Jerusalem in the fifth century before the present era," and he describes the Prophets thus: "In ancient Israel . . . we found certain wizards who foretold the future, healed beasts and men, and wandered, feared and venerated, about the country and towns of Palestine. . . . By a literary device that argues the most fertile power of invention, the writers of the end of the fourth and of the third centuries had attributed their discourses and dogmatic odes to ancient and legendary men of god" (our Rationalist friends scrupulously avoid the capital **G**), "such as Hosea, Amos, Jeremiah, Ezekiel, and Isaiah; and, while these wild bone-setters, with the impress of sacred madness, were still, in the third century, seen wandering about the towns and fields, people repeated the hymns, the vociferations, the poems, and the 'prophecies,' which Jahveh was supposed to have dictated to the ancestors of these wretched beings." As there are evidently a number of persons who believe M. Dujardin's farrago, who shall say that the Age of Faith has passed away? (See p. 238.)

Mr. Rhys has done well to include in the series known as "Everyman's Library" the **Life of Mahomet** by **Washington Irving.** Since the book was first published in 1849 much light has been thrown upon many of the problems connected with Islâm. Universal history, comparative philology, and critical exegesis have all contributed to such elucidation; but there is still room for the work of one who was greatly interested in the Saracenic Empire, and was at pains not only to collect the traditional data, but as far as possible to give local colour to his story. We may add that there is a lucid Introduction by Professor Arnold. (See p. 240.)

When once our Government began to occupy Egypt, it was faced with a problem, the difficulty of which has only increased with the years—namely, the relations between Copts and Moslems. In a book just written by **Kyriakos Mikhail,** under the title **Copts and Moslems under British Control,** we have a collection of facts and a résumé of authoritative opinions which deserve the most careful consideration. There is no doubt that the Copts have a real and legitimate grievance, and Mr. Mikhail has been well advised to come to this country to represent and urge their just claims. One may hope, and indeed rest assured, that Lord Kitchener will study the Coptic question in all its bearings, and seek to do justice to members of an ancient Christian Church. The value of the volume in question is increased by the fact that it has a Preface by Professor Sayce, an Introduction by Dr. Butler, and a history of the Coptic Church by Mrs. Butcher. (See p. 293.)

Ours is an age of reforms and revolutions. Customs of a wellnigh hoary antiquity are giving place to methods at once modern and moving. Even for Moslem women a new era is dawning, and this not so much on account of increased contact of the East with the West, as rather because the light of the Gospel is now glowing in many of the homes of Islâm. The progress already made may best be seen by a study of the papers read at the Lucknow Conference, and now published under the title **Daylight in the Harem,** and edited by Miss **Annie Van Sommer** and Dr. **S. M. Zwemer.** The papers deal with a variety of subjects, are well written, and sometimes excellently illustrated. (See p. 238.)

This is an age in which much—perhaps too much—is done for the children. Whether in our own or other lands, there never was a time when more thought was given to the little ones. Hence it follows that whatever interests the child will also appeal to the mother. This is true of a book just written by Mrs. **Napier Malcolm,** entitled **Children of Persia.** In missionary enterprise nothing is perhaps more difficult than a thorough understanding of the home-life of the people. Mrs. Malcolm has realized this, and during her stay in the land of the lion and the sun has set herself to study the Persian from the cradle to the grave. She tells us about the babies, their clothes, games, toys, and sweets. Then she passes on to the children at school, their charms and superstitions, their treatment during illness, and their work in after-life. The book is well illustrated, and will please both parent and child. (See p. 293.)

Mr. **H. L. Lukach,** Private Secretary and A.D.C. to the Governor of Sierra Leone, has employed his leisure in compiling a most interesting and valuable bibliography of works relating to that Colony. Nor is his work a mere compilation, for the introductory essay gives in twenty-eight pages a comprehensive and well-written survey of the past history and present condition of the Colony and Protectorate. Nor is the main body of the work confined to the dry bones of a catalogue, for the notes appended to many of the entries make very attractive reading, especially where the quaint narratives of the older voyagers have been drawn on—*e.g.*, the passages quoted from the "Observations of William Finch, Merchant" (1607), pp. 37-43. Sir Francis Drake put into Sierra Leone for fresh water in July, 1579, and found there "necessarie provisions, great store of elephants, oisters upon trees of one kinde spawning and increasing infinitely"—evidently the mangrove oysters, which abound at the present day. Finch's account is remarkable for its minute accuracy, and much of it is still applicable to the natives of the Protectorate at the present day, though the population of the Colony proper—the peninsula on which Freetown stands—has entirely changed, consisting of the descendants of the "Liberated Africans" settled there in 1787 and subsequently, most of whom know no language but English. In the Protectorate fourteen languages are indigenous, and though none of them "has attained the position of a *lingua franca*, as have Joloff in Senegambia and Hausa in Northern Nigeria," Temne and Mende are the most prominent. Part II. of the Bibliography (pp. 94-105) is devoted to native languages, and appears to be fairly complete. The lists of "Ordinances of Sierra Leone," "Articles in Journals of Societies," and "State and Parliamentary Papers," are also exceedingly useful. A book of this kind supplies a distinct want, and we should like to see similar works compiled for the Gambia and the Gold Coast. We are glad to take this opportunity of pointing out that a valuable bibliography of linguistic works relating to Northern Nigeria, by Herr Bernhard Struck, of Berlin, is in course of publication in the *Journal of the African Society.*

The workers at St. Augustine's Mission, Penhalonga (Mashonaland), have produced a useful Dictionary of the Chiswina ("Mashona") language, which is much needed, in spite of the valuable work already done by the Jesuit Fathers and by the Rev. W. A. Elliott. Chiswina is nearly related to Chinyanja—in fact, many words are obviously identical, and others quite recognizable. The pronouns *ine* or *ini* ("I"), *iwe* ("thou"), *iye* ("he" or "she"), *iwo* ("they"), are common to both languages. *Isu* ("we") is *ife* in Chinyanja, and *imwi* ("you") *inu* (but *imwe* in some dialects); but when we compare, for instance, the Zulu *mina, wena, yena, tina, nina, bona,* the difference is at once apparent, and it takes a trained philologist to distinguish the radical elements common to all. The Dictionary is a very creditable piece of work, though still somewhat tentative in character. The difficulty of comparing the various manuals of this language which have hitherto appeared is increased by the want of a common standard of orthography,

as well as by the fact that the several writers have been dealing with different dialects. The want of connected texts in this language will, no doubt, be supplied in time. At present the only ones available are translations, or at any rate works produced, if not by Europeans, at best under their direction, such as the little book of "Stories of our Lord," which reaches us from the same Mission.

Obituary.—The death of Mr. **W. Irvine**, I.C.S. (retired), at the age of seventy-one, removes one of our most learned and industrious historians of India. He was the son of an Aberdeen solicitor, but was educated in London, and, after trying more than one occupation, he passed from King's College into the Indian Civil Service in 1862, and served in the North-West Provinces till his retirement in 1888. He had already attained a reputation as an authority on Moghul history, and as a fine Persian scholar; and in the leisure of retirement he contributed some valuable papers on the decline of the Moghul Empire to the *Journal of the Royal Asiatic Society*, etc. But his chief work was his elaborately annotated translation of the Venetian Manucci's "Storia do Mogor" (four volumes, 1907-1908), a work of the greatest importance for the reign of Aurangzib, which had long lain in manuscripts undiscovered in the Phillip's Collection and in the library of St. Mark's at Venice until traced by Mr. Archibald Constable and Mr. Irvine. The notes form an encyclopædia of Indian learning of the most varied and polyglot kind, such as probably no other scholar could have produced. Mr. Irvine was a useful member of the Council of the Royal Asiatic Society, of which he became a Vice-President.—*Athenæum.*

Al-Hilal, November, 1911, Vol. XX., No. 2. (See p. 312.)

Al-Hilal, December, 1911, Vol. XX., No. 2. (See p. 312.)

Al-Machriq, November, 1911, Vol. XIV., No. 11, contains: Coup d'Œil sur la Tripolitaine, by P. L. Cheïkho.—Akhtal et son Poème sur Masqalah Ibn Hobeira, by P. A. Salhani.—Le Gouvernement en Ethiopie, by A. M. Raad.—La Culture des Tabacs Turcs dans le Libau, by J. Gemayel.—Christianisme et Littérature avant l'Islam, by P. L. Cheïkho.—Bibliographic Orientale.—etc., etc. (See p. 312.)

American Journal of Semitic Languages and Literatures, October, 1911, Vol. XXVIII., No. 1, contains: The K. Text of Joshua, by M. L. Margolis.—Notes on the Name יהוה, by G. F. Moore.—The Expression Sá-dúg in Early Sumerian Texts, by G. A. Barton.—Book Notices.—etc., etc. (See p. 312.)

Annals of Archæology and Anthropology, Vol. IV., Nos. 2 and 3, contains: Second Interim Report on the Excavations at Meroë in Ethiopia (with Plates VI.-XVI.): Part I., Excavations, by Professor John Garstang, M.A.; Part II., The Historical Results, by Rev. Professor A. H. Sayce; Part III., On the Roman Bronze Portrait Head, by Professor R. C. Bosanquet.—Exploration carried on in British Honduras during 1908-1909, by Dr. J. W. Gann (with

Plates XVII., XVIII., XIX.).—A Hittite Bronze Statuette, by J. Offord.—Hittite Archives from Boghaz Keni, translated from the German Transcripts of Dr. Winckler, by Miss Meta Williams.—The Inscribed Tombs at Ekhmim, by Professor E. P. Newberry.—etc., etc. (See p. 313.)

Anthropos, November-December, 1911, Vol. VI., No. 6, contains : Steinbilder des Iniet-Geheimbundes, Neupommern, by J. Meier.—Naissance et Enfance chez les Katchins, by Ch. Gilhodes.—Notes on the Aborigines of the Lower Hunter River, Australia, by B. McKiernan.—Brautwerbung und Hochzeit bei den Wabende (Deutsch-Ostafrika), by P. Majerus.—Mythes et Légendes des Indigènes des Nouvelles-Hébrides, by J. B. Suas.—Die musikalischen Töne in der Dualasprache, by H. Nekes.—Grammar of the Language of Sa'a, Malaita, Solomon Islands, by W. G. Ivens.—Zur gegenwärtigen Lage der baskischen Studien, by H. Schuchardt.—Die Fipasprache (Deutsch-Ostafrika), by B. Struck.—Mœurs et Coutumes du Peuple Kui, Indes Anglaises, by P. Rossillon.—Die kulturhistorische Methode in der Ethnologie, by W. Schmidt.—Miscellanea.—Bibliographie.—etc., etc. (See p. 313.)

Asie Française, October, 1911, Vol. XI., No. 127, contains : Perspectives Indochinoises : le Programme de M. Sarrant, by R. de Caix—Quelques Mots sur les Décrets du 20 Octobre.—La Révolution Chinoise.—L'Armée Moderne Chinoise.—Révolutionnaires et Constitutionnels Chinois, by A. Maybon.—Les Débuts du Mouvement Insurrectionnel au Seutchouan.—Indochine.—Siam.—Levant.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 313.)

Asie Française, November, 1911, Vol. XI., No. 128, contains : Les Missions Française en Chine.—Les Intérêts Français en Syrie.—Origine et Développement des Idées Réformistes en Chine, by E. Lutz.—La Révolution Chinoise, by A. Maybon.—Les Variations du Gouvernement Général de l'Indo-Chine, by R. Dalcan.—Chemins de Fer de la presqu'Île Indochinoise, by L. de Lajonquière.—Le Mouvement Arabe et la Constitution Ottomane.—Indochine.—Levant.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 313.)

Baptist Missionary Review, October, 1911, Vol. XVII., No. 10, contains : The Mission Study Movement in India, by A. H. Ewing.—Baptist World Alliance, by L. E. Martin.—Our Indian Empire at the Commencement of the Reign of King George V., by S. Low.—Death of H.H. the Nizam of Hyderabad, by Mrs. T. S. Timpany.—Editorial.—Mission News.—etc., etc. (See p. 313.)

Baptist Missionary Review, November, 1911, Vol. XVII., No. 11, contains : Medical Missions in India, by J. M. Baker.—Editorial.—Industrio-Educational Department.—Exchanges and Reviews.—Mission News.—etc., etc. (See p. 313.)

Biblical World, November, 1911, Vol. XXXVIII., No. 5, contains : Frontispiece —Editorial.—The Significance of the Maccabean Period, by W. G. Jordan.—The Minister and the Boy : II. An Approach to Boyhood, by A. Hoben.—To Whom was "Ephesians" written ? by S. J. Case.—The New Testament Idea of the Future Life : IV. The Future Life in the Johannine Teaching, by

E. F. Scott.—The American Institute of Sacred Literature.—Current Opinion. —Exploration and Discovery.—Work and Workers.—Book Reviews.—etc., etc. (See p. 313.)

Brahmavâdin, November, 1911, Vol. XVI., No. 11, contains: Rita-Moral Order, by the Editor.—Vedārthasaṅgraha: an Epitome of the Vedic Teachings.—Two Indian Journalists, by Amarnath.—The Philosophy of the Bhagavat-gita, by Mangal Charan.—Life and Polemics of Śaṅkarācharya, by S. N. Naraharayya.—Hinduism in World-Progress, from the *Indian Review*.—Vedanta Work.—Notes and Thoughts.—etc., etc. (See p. 313.)

Calcutta Review, October, 1911, No. 266, contains: Synthesis of Juridical Anomalies, by W. C. M.—All Things full of Gods, by C. G. Mackay.—The Indian Industrial Conference, by J. Nath Samaddar.—The Administrative History and Land Tenures of the Ranchi District under British Rules, by S. Ch. Roy.—The Country and Temple of Kamakhya, by J. L. Chatterji.—Acknowledgments.—etc., etc. (See p. 313.)

Chinese Recorder, October, 1911, Vol. XLII., No. 10, contains: Editorial Comment.—The Chinese Idea of Sin, by J. W. Crofoot.—The Etymology of the Characters for Sin, by J. Darroch.—Conscience in the Chinese Classics, by T. Genähr.—Missions and Philanthropic Work, by A. E. Claxton.—Correspondence.—Our Book-Table.—Missionary News.—etc., etc. (See p. 313.)

Expositor, November, 1911, Vol. XXXVII., No. 11, contains: The Book of Judges, by S. R. Driver.—Two Flood-Hymns of the Early Church, by J. Rendel Harris.—The Jews and their Temple in Elephantinê, by A. H. Sayce. —The Thought of Paul, by W. M. Ramsay.—The Prologue of Ecclesiastes, by D. S. Margoliouth.—The Gentile Influences on Paul, by A. E. Garvie.—St. Matthew xvi. 18, by H. H. B. Ayles.—etc., etc. (See p. 314.)

Expositor, December, 1911, Vol. XXXVII., No. 12, contains: The Thought of Paul, by Sir W. M. Ramsay.—The Sadducean Christians of Damascus, by G. Margoliouth.—The Book of Judges, by S. R. Driver.—Eucharistic Symbolism in the Fourth Gospel, by C. H. Dodd.—Note on the Great Omission by St. Luke of St. Mark vi. 45 to viii. 3, by W. Richmond.—The Duty of Self-Love, by J. W. Diggle.—Materials for the Preacher, by J. Moffatt.—etc., etc. (See p. 314.)

Expository Times, November, 1911, Vol. XXIII., No. 2, contains: Notes of Recent Exposition.—The Missionary Idea in the Gospels, by G. Jackson.—The Great Text Commentary.—Pir-idri (Ben-Hadad), King of Syria, by S. H. Langdon.—Literature.—Christ's Teaching regarding Divorce, by R. Law.—The Idea Underlying the Eschatological Discourses of our Lord, by A. Dakin.—Recent Foreign Theology.—The Jewish Papyri of Elephantinê, by A. H. Sayce.—Contributions and Comments.—etc., etc. (See p. 314.)

Expository Times, December, 1911, Vol. XXIII., No. 3, contains: Notes of Recent Exposition.—The Sealed Book of the Apocalypse, by F. W. Worsley.—Literature.—The Pilgrim's Progress, by J. Kelman.—The Great Text Com-

mentary.—Illustrations of Spiritual Truths from Gibbon's "Decline and Fall," by G. A. Frank Knight.—In the Study.—Contributions and Comments.—etc., etc. (See p. 314.)

Geographical Journal, November, 1911, Vol. XXXVIII., No. 5, contains: Problems in Exploration: Africa, by F. R. Cana.—International Air Map and Aeronautical Marks, by M. Ch. Lallemand.—The Mackay-Little Expedition in Southern New Guinea.—Tripoli.—The Sea of Aral, by E. Markov.—Reviews. etc., etc. (See p. 314.)

Hindustan Review, October-November, 1911, Vol. XXIV., Nos. 46-47, contain: The Superiority of Inferior Races, by "A Visitor to the Universal Races Congress."—The Poverty of India, by K. C. Kanjilal.—Subsidized Journalism in India, by C. H. Rao.—The Religious System of Ancient Greece, by K. Shuja-ud-din.—The Contemplative and the Active Life, by D. K. Mukerjee. —Education and its Ideals in India (I.), by H. S. Rao.—India and Russia: a Comparison and Contrast, by J. S. Rao.—The Book of the Month.—Views and Reviews.—Miscellaneous.—etc., etc. (See p. 314.)

Indian Antiquary, October, 1911, Vol. XL., Part 512, contains: Early South Indian Finance, by C. Hayavadana Rao.—Governor Richard Bourchier, by W. Foster.—Contributions to Panjabi Lexicography, Series III., by H. A. Rose.—Miscellanea.—etc., etc. (See p. 314.)

Indian Antiquary, November, 1911, Vol. XL., Part 513, contains: Early South Indian Finance, by C. Hayavadana Rao.—Contributions to Panjabi Lexicography, Series III., by H. A. Rose.—Miscellanea.—Book Notice.—etc., etc. (See p. 314.)

Indian Forester, November, 1911, Vol. XXXVII., No. 11, contains: Forest Research in India (I.).—The Uniform System for Sal Forest, by E. R. Stevens. —Memoirs of Forestry in a Native State, by W. F. Bisooe.—Sylviculture in Burma (III.), by H. C. Walker.—Correspondence.—Trees and Moisture.—Two Remarkable Monkey Stories.—Notes.—etc., etc. (See p. 314.)

Indian Review, October, 1911, Vol. XII., No. 10, contains: Civilization: Indian and Western, by P. Nath Bose.—The Ethical Ideal of the Bhagavad-Gita, by P. V. Ramachandra Aiyar.—Macaulay: the Maker of Modern India, by P. N. Raman Pillai.—Swami Dayanand Saraswati, by G. A. Chandavarkar. —The Proposed Civil Marriage Bill, by R. Swaminatha Aiyar.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Indians Outside India.—etc., etc. (See p. 314.)

Indian Thought, Vol. III., No. 4, contains: The Kāvyālaṅkāra-Sūṭras of Vāmana. —Shiva-Sūṭra-Vimārṣinī.—etc., etc. (See p. 314.)

Islam, November, 1911, Vol. II., Part IV., contains: Ornamente altarabischer Grabsteine in Kairo, by J. Strzygowski.—Ueber fatalistische Tendenzen in den Anschauungen der Araber, by O. Rescher.—Ueber den Wert von Edelsteinen bei den Muslimen, by E. Wiedemann.—Historische Studien über das

Londoner Aphroditowerk (I.), by C. H. Becker.—Translations of the Greek Aphrodito Papyri in the British Museum (II.), by H. T. Bell.—Kleine Mitteilungen und Anzeigen.—Bibliographie.—etc., etc. (See p. 314.)

Journal Asiatique, July-August, 1911, Vol. XVIII., No. 1, contains : Prolégomènes à l'Étude des Historiens Arabes par Khalîl ibn Aibak Aṣ-Ṣafadî, Publiés et Traduits d'après les Manuscrits de Paris et de Vienne, by E. Amar.—Quelques Termes Techniques Bouddhiques et Manichéens, by R. Gauthiot.—Les Emprunts Turcs dans le Grec Vulgaire de Roumélie et Spécialement d'Andrinople, by L. Ronzevalle.—Observations sur Deux Manuscrits Orientaux de la Bibliothèque Nationale, by D. Menant.—Étude des Documents Tokhariens de la Mission Pelliot, by S. Lévi.—Comptes Rendus.—Chronique et Notes Bibliographiques.—etc., etc. (See p. 315.)

Journal of the Polynesian Society, September, 1911, Vol. XX., No. 3, contains : Ngati-Whatua Traditions. — Extracts from Papers of the late Rev. W. Wyatt Gill.—Extracts from Dr. Wyatt Gill's Papers.—"Les Polynesiens Orientaux," by A. C. E. Caillot.—The Period of Rata, No. 2.—A Genealogy of Rata.—Enua-Manu, the Land of Birds.—Notes and Queries.—etc., etc. (See p. 315.)

Journal of the Royal Asiatic Society of Great Britain and Ireland, October, 1911, contains : XXIV. Buddhism in the Shan States, by Sir J. George Scott, K.C.I.E.—XXV., The Pāñcarātras of Bhāgavatśāstra, by A. Govindacarya Svamin.—XXVI., Recent Theories of the Origin of the Alphabet, by Hartwig Hirschfeld.—XXVII., The Vedic Ākhyona and the Indian Drama, by A. Berriedale Keith, D.C.L.—XXVIII., Chinese Writings in the Chou Dynasty in the Light of Recent Discoveries, by L. C. Hopkins, I.S.O.—XXIX., Tables from Tel-loh in Private Collections, by T. G. Pinches.—XXX., Documents Sanscrits de la Seconde Collection M. A. Stein (*continued*), by L. de la Vallée Poussin. — XXXI., The Lingual La in the Northern Brāhmī Script, by H. Lüders, Ph.D.—XXXII., The Two Hundred and Fifty-six Nights of Aśōka, by J. F. Fleet, I.C.S. (Retd.), Ph.D., C.I.E.—etc., etc. (See p. 315.)

Light of Truth, or the Siddhānta Dīpikā and Āgamic Review, October, 1911, Vol. XII., contains : No. 4, St. Tirujnāna-Sambandar's Devāram, by G. U. Pope.—Šaivaism : A Study, by C. A. Naidu.—Jābāla-Upanishat, by R. A. Šāstry.—Turiya : the Theory of God, by A. R. Aiyar.—The Idea of God Viewed in the Light of the Hindu Philosophy, by R. R. Guṇaratnam.—The Dravidian Kingdoms, by E. N. Taṇikāchala Mudaliyār.—The Tamil Nationality, by M. S. Sabhāratnam.—"Caste System in India, by C. Ādišesha Naidu.—The Šaiva Siddhānta Samājam and Šaiva Movement, by the Editor. —The Āgamic Bureau Notes.—etc., etc. (See p. 315.)

Madras Christian College Magazine, October, 1911, Vol. XI., No. 4, contains : Is any Religion Absolute ? by S. Cave.—The Religions of China, by G. Sherwood Eddy.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 315.)

Madras Christian College Magazine, November, 1911, Vol. XI., No. 5, contains: As Little Children, by W. Skinner.—The Historical Interest of the Mysore Dasara, by C. Hayavadana Rao.—Principles in the Choice of a Life-Work, by A. G. Hogg.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 315.)

Maha-Bodhi Journal, October, 1911, Vol. XIX., No. 10, contains: Fa Hian's Visit to Ceylon.—Hindu University Deputation.—The First Universal Races Congress.—Correspondence.—Reviews, Notes, and News.—Who is a Hindu? —Digest of the Majjhima Nikaya.—Popular Fallacies regarding Buddhism. —Rapid Education.—etc., etc. (See p. 315.)

Maha-Bodhi Journal, November, 1911, Vol. XIX., No. 11, contains: India's Education and Her Future Position in the Empire.—The Maharam of Baroda. —Swadeshi India, or India without Christian Influences.—Temperance Reform in Indian States.—Correspondence.—Japan's Message to India.—The Reputed Death-Place of Buddha.—News and Notes.—etc., etc. (See p. 315.)

Man, November, 1911, Vol. XI., No. 11, contains: Stone Circles in the Gambia, by J. L. Todd and G. B. Wolbach.—Note upon an Early Egyptian Standard, by C. G. Seligmann and Margaret A. Murray.—Proceedings of Societies.—Anthropological Note.—etc., etc. (See p. 315.)

Modern Review, November, 1911, Vol. X., No. 5, contains: Frontispiece.—Star-Pictures, by the late Sister Nivedita.—History of Aurangzib, by J. Sarkar.—A March in the Simla Hills, by C. F. Andrews.—Studies in the Bhagabadgeeta, by B. Chandra Pal.—History of the Constitutional Movement in Japan, by R. G. Pradhan.—The Ethnography of the Mundas, by S. Chandra Roy.—History of English Education in Bengal, by the late B. J. Bose.—Kasmir and the Kashmiris, by M. Lal.—The Innocent Injured, by K. Chandra Banerjee.—Sister Nivedita, by Mrs. J. C. Bose.—Recollections of Sister Nivedita, by X. Y. Z.—The Partition of Bengal, by S. Ganguli.—Comment and Criticism.—Reviews and Notices of Books.—etc., etc. (See p. 315.)

Monist, October, 1911, Vol. XXI., No. 4, contains: Contributions of Buddhism to Christianity, by R. Garbe.—Some Modern Advances in Logic, by Ph. E. B. Jourdain.—The Construction of the Tabernacle, by E. M. Epstein.—Criticisms and Discussions.—Book Reviews and Notes.—etc., etc. (See p. 315.)

Open Court, October, 1911, Vol. XXV., No. 665, contains: Frontispiece.—Dies Iræ, by B. Pick.—The Influence of Oriental Art, by F. W. Fitzpatrick.—The Jewish Expectation of God's Kingdom in its Successive Stages, by A. Kampmeier.—Rivers of Living Water, by the Editor.—Book Reviews and Notes.—etc., etc. (See p. 315.)

Open Court, November, 1911, Vol. XXV., No. 666, contains: Frontispiece.—A Buddhist Veronica, by the Editor.—A Daughter of the Zenana, by Miss A. C. Albers.—A Flying Ship in 1709.—A Revival of the Avesta and Pahlavi Languages.—A Divine Child of India.—Book Reviews and Notes.—etc., etc. (See p. 315.)

Pandit, May-August, 1910, Vol. XXXII., Nos. 5-8, contain : Padartha Dharma-Sangrah, translated by M. P. Ganganath Jha.—Vyákarṇadípika by Orambhatta, edited by V. P. G. Shastree.—Parashara Smriti, with the Commentary Vidvanmanohará, by Pandit V. Dharmádhikári, edited by Pandit N. P. Dharmádhikári.—Advaitadípíká, by Shri Nirisinháshrama, with a Commentary called Advaitadípikávivaran by Shiri Náráyaṇáshrama, edited by P. M. Pathak.—Jainendra Vyákarṇ of Dēvanandi Mûni, with the Exhaustive Commentary of Abhyanandi Mûni, edited by P. V. P. Devivedin.—Sankalpasuryodaya, edited with Commentary by R. Krishnamachari.—Válmíkíya Rámáyana, with Comparative Footnotes, edited by P. R. L. Bhattáchárya.—Prandhamanorama Khandana by Chukrapáṇi Datta, edited by P. V. Prasada Dube.—etc., etc. (See p. 316.)

Prabuddha Bharata, October, 1911, Vol. XVI., No. 183, contains : Sri Ramakrishna's Teachings.—Occasional Notes.—The Passing of His Holiness the Swami Ramakrishnananda.—The Monastic Career of the Swami Ramakrishnananda.—Memorial Meeting in Honour of the Swami Ramakrishnananda.—News and Miscellanies.—etc., etc. (See p. 316.)

Prabuddha Bharata, November, 1911, Vol. XVI., No. 184, contains : Sri Ramakrishna's Teachings.—Occasional Notes.—Discourses on the Vedanta, by F. J. Alexander.—To the Sister Nivedita, by F. J. Alexander.—The Sister Nivedita of Ramakrishna—Vivekanadna : In Memoriam.—A Half-an-Hour's Talk with the Swami Ramakrishnananda, by G. N. A. Ranganadhan Sarma.—Gleanings.—The Cremation Ceremony of the Sister Nivedita.—In Memoriam : The Sister Nivedita.—News and Miscellanies.—etc., etc. (See p. 316.)

Proceedings of the Society of Biblical Archæology, November, 1911, Vol. XXXIII., Part VI., contains : An Aramaic Ostracon from Elephantinê, by A. H. Sayce.—Tablets from Kiš, by S. Langdon.—Notes on Some Egyptian Monuments, by A. Wiedemann.—The Reign of "Arad-Sin," King of Larsa, by W. T. Pilter.—An Interesting Cylinder-Seal, by Th. G. Pinches.—A Letter of Rim-Sim, King of Larsa, by S. Langdon.—etc., etc. (See p. 316.)

Reis and Rayyet, September, 1911, Vol. XXX., No. 1,494, contains : Effects of Fire and Earthquake on the Nervous System, by H. R. Arndt.—Bharat Dharnia Mahamandal and the Proposed Hindu University Scheme.—The Puja.—Cycle of Hindu Fasts and Feasts.—etc., etc. (See p. 316.)

Reis and Rayyet, October, 1911, Vol. XXX., No. 1,495, contains : Six Acts of Parliament Applicable to India.—Resignation of Sir Edward Norman Baker.—The late Sir Herbert Hope Risley.—Nivedita.—etc., etc. (See p. 316.)

Reis and Rayyet, October, 1911, Vol. XXX., No. 1,496, contains : Italio-Turkish War.—China Revolution.—The Indian Police.—The King and the Viceroy.—The Congress.—The late Meredith Townsend.—Boughton and Bengal.—etc., etc. (See p. 316.)

Reis and Rayyet, November, 1911, Vol. XXX., No. 1,497, contains: Italio-Turkish War.—China Revolution.—The Satrapy of Bengal.—Coronation Durbar Celebration at Howrah.—Bengal Excise, 1910-1911.—etc., etc. (See p. 317.)

Reis and Rayyet, November, 1911, Vol. XXX., No. 1,498, contains: The Italio-Turkish War.—The Revolution.—A Non-Regulation High Court for Dacca.—etc., etc. (See p. 317.)

Reis and Rayyet, November, 1911, Vol. XXX., No. 1,499, contains: Their Majesties' Visit.—Raja and Rani.—Barristers and Vakils.—Record of Trade.—etc., etc. (See p. 317.)

Review of Religions, October, 1911, Vol. X., No. 10, contains: A Quranic Prophecy (II.).—What is Hinduism.—Salah-ed-din and Some Novels.—etc., etc. (See p. 317.)

Revue du Monde Musulman, September, 1911, Vol. XV., No. 9, contains: Santa Cruz de Mar Pequeña et le Port d'Asaka, by Michaux-Bellaire.—Quelques Pages de l'Histoire du Bhopal, by D. Menant.—Notes et Documents.—Presse Musulmane.—etc., etc. (See p. 317.)

Spolia Zeylanica, May, 1911, Vol. VII., Part XXVII., contains: Notes on a New Land Planarian from Ceylon, by T. Ikeda. — Some Notes on the Ceylon Pearl-Inducing Worm, by T. Southwell.—The Species of Ceylon Pedipalpi, by F. H. Gravely.—New Hymenoptera from Ceylon, by R. E. Turner.—A New Mason Wasp, by G. Meade-Waldo.—The Egg-Tooth in the Ceylon Krait, or Karawella.—Notes.—etc., etc. (See p. 317.)

Spolia Zeylanica, August, 1911, Vol. VII., Part XXVIII., contains: Ceylon Crustacea, Part I., by J. Pearson.—A New Genus of Short-Beaked Gnats from Ceylon, by N. Annandale.—Some Remarks on the Occurrence of Cestodes in Ceylon, by T. Southwell.—An Exploration of the Beligal-ge, near Balangoda, by C. Hartley.—Review.—Notes.—etc., etc. (See p. 317.)

T'oung Pao, October, 1911, Vol. XII., No. 4, contains: Le Royaume de Champa, by G. Maspero.—L'Arrivée des Portugais en Chine, by H. Cordier.—Essai de Dictionnaire Lo-lo Français, Dialecte A-hi, by A. Liétard.—Problèmes Chinois du Second Degrée, by L. Vanhée.—Mélanges.—Bibliographie.—Correspondence.—etc., etc. (See p. 317.)

Tropical Agriculturist, October, 1911, Vol. XXXVII., No. 4, contains: The Philippines and Rubber.—British Guiana and India-rubber.—Rice Cultivation.—Paddy Cultivation in Ceylon during the Nineteenth Century.—Plant Sanitation.—Miscellaneous.—Review.—Correspondence.—etc., etc. (See p. 317.)

Word, October, 1911, Vol. XIV., No. 1, contains: Flying.—Happiness.—The Inner Life and Jesus. the Christ, by C. H. A. Bjerregaard.—Mysticism and its Votaries, by W. Williams.—The Brain and Subconscious Cerebration, by A. Wilder.—etc., etc. (See p. 318.)

Zeitschrift für Aegyptische Sprache und Altertumskunde, Vol. XLVIII., contains: Richard Lepsius.—La Tenderie dans la Décoration Murale des Tombes Civiles, by G. Bénédite.—Altägyptische Sonnenuhren, by L. Borchardt.—Das äegyptische Wort für "Vater," by M. Burchardt.—Aegyptisches j- der Tonsilbe im Koptischen, by K. Dyroff. — Die mit dem Zeichen-geschriebenen Worte, by A. Erman.—The Goddess Nekhbet at the Jubilee Festival of Rameses III., by A. H. Gardiner.—La Grande Inscription Dédicatoire d'Abydos, by H. Gauthier.—Die Schlacht- und Brandopfer und ihre Symbolik im Tempelkult der Spätzeit, by H. Yunker.—A Propos de Voyelles Redoublées en Copte, by P. Lacan.—La Chapelle Nouvelle d'Ibsamboul, by G. Maspero.—Le Rôle du Point Diacritique en Hiératique, by P. Montet.—Les Amulettes du Chevet et de la Tête, by E. Naville.—Zur keilschriftlichen Umschreibung ägyptischer Eigennamen, by H. Ranke.—Die Blumen der Isis von Philä, by G. Roeder.—Zum Bau der Pyramidentexte, by A. Rusch. —Scheinbild oder Wirklichkeitsbild? by H. Schäfer.—Die ägyptischen Namen und Zeichen der Tierkreisbilder in demotischer Schrift, by W. Spiegelberg.—Der Ka und die Grabstatuen, by G. Steindorff.—Ein seltenes Wort nebst einer Textemendation, by F. Vogelsang.—Ein Schwur im Chons-Tempel von Karnak, by U. Wilcken.—etc., etc. (See p. 318.)

Zeitschrift für Aegyptische Sprache und Altertumskunde, November, 1911, Vol. XLIX., Parts I. and II., contains: Zur Entstehung der Schrift, by C. Meinhof.—Das Wort für König von Oberägypten, by K. Sethe.—Aus der Strassburger Sammlnug demotischer Ostraka, by W. Spiegelberg.—Beiträge zur Erklärung des Totenbuches, by H. Grapow.—Some Chapters of the Totenbuch and other Texts on a Middle Kingdom Coffin, by A. M. Blackman. —Eine Reisesonnenuhr aus Aegypten, by L. Borchardt.—Datierte Denkmäler der Berliner Sammlung aus der Achämenidenzeit, by M. Burchardt.—Der ägyptische Name von Pelusium, by W. Spiegelberg.—Semito-Egyptian Sound-Changes, by A. Ember.—Der Name "Merui-tensi," und die Entwicklung der Filiationsangabe bei den Aegyptern, by K. Sethe.—"To Wait for," in Egyptian, by A. H. Gardiner.—A Propos d'un Groupe Hiératique, by E. Dévaud.—Zur Bedeutung und Geschichte einer Hieroglyphe, by H. Grapow.—Notes d'Épigraphie et de Paléographie Égyptiennes, by P. Montet.—Miszellen.—etc., etc. (See p. 318.)

Zeitschrift für die Alttestamentliche Wissenschaft, 1911, Vol. XXXI., Part IV., contains: Die Chronologie des Priesterkodex und ihre Umgestaltungen, by O. Fischer.—Exegetische Bemerkungen, by S. Daiches.—The Notions of Buying and Selling in Semitic Languages, by B. Halper.—Die syrische Wiedergabe der neutestamentlichen Eigennamen, by P. Schwen.—Die Schriften des Alten Testamentes und ihre georgischen Uebersetzungen, by Th. Kluge.—Ein Fragment einer Minuskelhandschrift mit hexaplarischen Notizen, by P. Thomsen.—Zum Passa-Maṣṣothfest, by C. Steuernagel.—Miszellen.—etc., etc. (See p. 318.)

II.

NEW ORIENTAL BOOKS.

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I.

REVIEWS, NOTES, AND NEWS.

Stories of Indian Gods and Heroes, by **W. D. Monro,** M.A. With sixteen Illustrations by **Evelyn Paul.**—Under this title Mr. Monro has given the English reader a very pleasant rendering of the most popular tales of Sanskrit epic literature. They include the tale of Rama and Sita, the subject-matter of the Ramayana, and that of the Pandava brethren and of Nala and Damayanti, taken from the other great Sanskrit epic, the Mahabharata. Mr. Monro points out that he has had to tone down a good deal of the original to make it palatable to English readers, exaggeration and a certain grossness of expression being characteristic of Indian treatment of these themes. He has done his adaptation with great skill, for the stories read well, are written in a style thoroughly suited to the subject, and keep the interest of the reader fully sustained throughout. The illustrations deserve a special word of praise. They show considerable imaginative power and familiarity with the text. Some are charming representations of Oriental life, subdued and delicate in colouring, with a wealth of detail pointing to intimate knowledge of the subject. Such are the three pictures, "The Breaking of the Bow of Janaka," "Madalasa Restored to Kuvalayasva," and that representing Nala and Damayanti; while those illustrating the stormier scenes in the tales suggest all that atmosphere of romance in which such stories live, and move, and have their being. (See p. 52.)

Ancient India, by **S. Krishnaswami Aiyangar,** M.A. With an Introduction by **Vincent A. Smith,** I.C.S. (Retired).—This book is a specimen of the work which Indian historical research of the last thirty years has made possible. As is well known, authentic historical chronicles dealing with ancient India scarcely exist, and only when the systematic study of coins, inscriptions, and copperplate grants began can a chronology of India be said to have come into being. These essays, to which Mr. Vincent A. Smith contributes a very appreciative introduction, deal chiefly with Southern India under the Ganga and Chola Kings. The author draws his material, not only from inscriptions, but from the Tamil literature of the country, which, as he points out, is often a most valuable source of indirect historical evidence. The history of the country under the Chola dynasty is particularly interesting, and many of the details as to government, administration, and the economic conditions of the country are drawn directly from inscriptions, thus proving what valuable information these may often contain. Other chapters deal with

Ramanuja the reformer, with the history of Mysore, etc.; and in Chapter XII., "The Value of Literature in the Construction of Indian History," the author pleads for a more widespread and systematic study of the classical and vernacular literature of the whole country, confident that the labour involved will be more than compensated by the harvest of results which it may be expected to yield. (See p. 29.)

Daily Life during the Indian Mutiny: Personal Experiences of 1857, by **J. W. Sherer,** C.S.I.—This book, a reprint of the author's contribution to Colonel F. C. Maude's "Memories of the Mutiny," which appeared in 1894, is, as its title implies, a chronicle of the daily events in the life of one who took a prominent part in affairs immediately connected with the Mutiny, being at the time, in virtue of his position, a Magistrate and Collector of Futtehpore, Hussowa, chief civil functionary at Cawnpore. The author begins his narrative by a description of his withdrawal with other Europeans from Futtehpore to Banda, and thence by Rewa and Mirzapore to Allahabad, and back through Futtehpore to Cawnpore. His account is bright and fresh, and full of incidents, both tragic and amusing. He describes the methods of travel, passes lightly over the discomforts involved, has now an interesting anecdote, now a characterization of the various individuals known and unknown to fame who crossed his path in those eventful days. He shows us the bright side of war, its heroic actions, the generosity and forgetfulness of self which it breeds in certain natures. Of its darker side he gives us but few glimpses, and lets the curtain fall quickly, as if glad to be rid of the subject. A word of praise is due to the author's very modest allusion to his own affairs. Yet it is clear from Sir James Outram's testimony to his services, as expressed in a letter which the author has rightly published, that Mr. Sherer did what it takes a man of considerable moral calibre to do successfully—effaced himself in order to strengthen the hands of the military authorities placed in charge of Cawnpore. As chief civil functionary there, it was, perhaps, rather irritating to see himself superseded, but his high sense of duty dictated the conduct which won Sir James Outram's gratitude. Altogether, he has given us in this little volume a most readable account of a time which must have been one of intense anxiety to the actors in it, though the impression left on the reader is that the last people to look upon it in that light were they themselves. (See p. 185.)

India and the Durbar. A reprint of the Indian articles in the "Empire Day" edition of the *Times*, May 24, 1911.—This is a series of essays, more or less popular in character, designed to satisfy such curiosity as the recent Durbar in India may be supposed to awake in the minds of the public. The information contained in them can probably be found elsewhere, but as it is notorious that the British public concerns itself very little with the history or fate of its dependencies, it was, perhaps, a happy idea on the part of the *Times* to provide it with information in this form. The range of subjects chosen is comprehensive enough, and includes even instructions to ladies as to their wardrobe for the Durbar. The articles of the greatest topical interest are,

perhaps, those on economic questions—"India and Industrial Development," "The Co-operative Credit Movement." Two very good papers are those on "The Indian Administration: How it was Developed," and on "The Finances of India and their Control." In "India and the Colour Question," certain aspects of this subject are dwelt on which are apt to be overlooked by the ordinary student of this perplexing problem. The articles on "India and Imperial Defence" and "The External Affairs of India" help to throw light on some recent developments in Asiatic politics, showing as they do of what vital importance to British dominion in India are the relations and conditions of neighbouring States like Afghanistan and Persia. The note struck in all these articles, as is, perhaps, only natural, is one of complacent optimism. The existence of difficulties is neither ignored nor denied, but there is a tacit assumption that past difficulties have been disposed of in an exemplary way, and that there will be no difficulty in dealing similarly with such as may arise in the future. (See p. 240.)

Essays in National Idealism, by **Ananda K. Coomaraswamy,** D.Sc., G.A.—This little book is a powerful plea for the return of India to her national ideals in culture and art, for the rejection of those inevitably bound up with a European education. In the author's words, the struggle going on in India at the present day is "a struggle for spiritual and mental freedom from the domination of an alien ideal"; and again: "There can be no true realization of political unity until Indian life is again inspired by the unity of the national culture. More necessary, therefore, than all the labours of politicians is National Education." The book is a revelation of the gulf which separates a cultured Hindu like the author from even the educated Englishman, not to speak of the semi-educated Briton, with his narrow horizon and insular self-satisfaction. In his views on art and religion the writer shows us another standpoint—one which, it is safe to say, is unfamiliar to many. His condemnation of the industrial system and of the evils it has brought forth will be echoed by everyone. The art of every country in Europe that has adopted it has suffered in consequence. It is, perhaps, not too late to save Indian art, but the writer sees salvation for his country alone in a return to the old culture ideals of the past, which European education has displaced without providing a substitute. But not until education in India is in the hands of Indians themselves does he see any chance of realizing this ideal. His two chapters on "Education in India" and "Christian Missions in India" should be read by everyone directly or indirectly interested in the subject. They might go far to shake the complacency with which the average Englishman regards these matters when he thinks of them at all.

For the ideals of an alien land and an alien civilization the author commends his countrymen to turn again to the heroes of their epics and folk-songs, which are the highest expression of Indian idealism in the past. Education based on European lines is rapidly destroying that culture, and what it offers in its stead is an artificial product, with no roots in the national life and consciousness. To the so-called Imperialist this book will probably not

commend itself. It would be easy, too, to question some of the author's assertions. It is difficult, however, to combat his main thesis, which may be summed up in the biological analogy that two cultures so disparate in their nature as those of India and Britain cannot fertilize each other successfully. Moreover, he is not alone in his condemnation of the product of British education grafted on Indian stock. What he scarcely seems to allow for is the fact that India is now in the grip of forces which will compel her more and more to quit her former isolation, and to modify her old ideals. Unless this is realized, no pact with the past is possible. (See p. 252.)

In his Introduction to an entirely rewritten and enlarged edition of his **Economics of British India,** the author, Professor **Jadunath Sarkar,** of Patna, strikes a note exactly opposite to that of Mr. Coomaraswamy in his "National Idealism." The idealist broods over the past, over the wrongs inflicted by an alien Power; the practical man of the world recognizes the changes that have come and are coming to India, and his chief concern is how to equip India to meet and make the best of them. Realizing the rapid strides that industrialism is making in the country, his aim is so to educate her population that the evils of industrialism as they exist elsewhere may be avoided. He sees, too, that these changes involve a change in the ideals hitherto held in India, and he believes in a system of education moulded on the best systems of the West, and aiming in the first place at the formation of character, as being the instrument best suited to the purpose. In his nine chapters dealing with the Land, the State, the People, Consumption, Production, Distribution, Profits, Exchange, and Public Finance, Professor Sarkar gives an exhaustive account of the economical condition of India. He points out the disadvantages as well as the advantages of India's connection with Britain, and of the various legislative measures introduced by the British Government, dwells on some of those defects in the Indian character which hamper the industrial development of the country, and suggests the remedy. It is obvious that it must take time to turn what was practically until comparatively recently an agricultural people into an urban one, and the difficulty of fitting Indian peasants for the factory is one not likely to be overcome under a generation or two. The Professor has no sympathy with those opponents of the new ways who try to stem the tide of industrialism by the artificial fostering of such arts and crafts as have been ousted by machinery. And here he is right, for the process is a natural one, against which it is useless to strive. The evils it involves must be fought in other ways. The lesson to be learned from this book is that India is fairly launched as an industrial power, and that the great task of her well-wishers must be to see that she profits by the experience of other countries who have preceded her in this development, avoiding their failures and imitating their successes. (See p. 91.)

From Sepoy to Soobadar, being the Autobiography of a Sepoy. Third Edition.—These memoirs are undoubtedly, as the preface to this edition describes them, of absorbing interest. There is something in the perfectly simple

narrative that compels one to continue reading. It is not merely the account of Sītā Râm's adventures and hairbreadth escapes that holds our interest, though these were romantic enough, culminating in a scene of tragedy which belongs more to the realm of romance than to that of real life—that in which Sītā Rām, told off to execute some rebel mutineers, recognizes among them his own son! There is a still deeper interest attaching to the narrative, and that is that for once we hear the voice of one of the Indian *people* speaking to us. We see how he and his fellows look upon us—the foreigners who rule them and their country. We learn from his lips how puzzling some of our most ordinary actions appear to them, and that it is as difficult for the native Indian to understand our view in many ways as it is for us to understand his. But another lesson we can learn is that those who will take the trouble to know the native, and to approach him with sympathy and tact, will seldom lose their reward. Though fifty years have passed since the first publication of these memoirs, that lesson is as important as ever for all who are called upon to have any intimate dealings with the people of India. This edition has been edited by Lieutenant-Colonel **D. C. Phillott.** A translation of the book in Urdu by the same author exists, being used as part of the new textbook for the Higher Standard in Urdu—a fact which led Lieutenant-Colonel Phillott to publish this edition.

A work that will be of considerable interest to students of Indian history during the early decades of the seventeenth century is the English translation of the **Tūzuk-i-Jahāngīrī,** made by Mr. **Alexander Rogers,** and edited by Mr. **Henry Beveridge,** which has been issued as the nineteenth volume in the New Series of the "Oriental Translation Fund." The volume contains the memoirs written by the Emperor Jahāngīr during the first twelve years of his reign, but a translation of the remaining memoirs, written by himself up to his seventeenth year, and then continued by Mu'tamad Khān and Muhammad Hādī, has been prepared by the same scholars, and we hope that their complete publication will follow in due course. The translation which forms the basis of the present work was prepared by Mr. Rogers several years ago from the edition printed by Sayyid Aḥmad at Ghazipur in 1863, and at Allyghur in the following year. But this text was made from a single and defective manuscript, and is often incorrect, so that Mr. Beveridge, by a careful collation of the excellent manuscripts in the India Office and the British Museum, has been able to make numerous corrections. He has also consulted a manuscript translation of the first nine years of the memoirs by William Erskine, which is preserved in the British Museum. In view of the translation, published in 1829 by Major David Price, of a garbled or spurious form of the memoirs, which was given to the world as a genuine production of Jahāngīr, a translation of the genuine work was greatly to be desired, especially as only portions of it or extracts have hitherto been available for English readers. We congratulate the joint authors on the able manner in which they have carried out their task. Their work will appeal to a wide circle of readers, for the lively picture of Indian life and society presented by the memoirs for the

period of which they treat. We may add that a full index is appended to the volume, which will considerably facilitate its use by the historical student. (See p. 65.)

The Creed of Half Japan: Historical Sketches of Japanese Buddhism, by **Arthur Lloyd,** M.A.—Readable books on the Mahāyāna form of Buddhism are few, and this work and the luminous book of Dr. Teitaro Suzuki, "Outlines of Mahāyāna Buddhism," are the two best we know in a field that has been but scantily cultivated in the West. Mr. Arthur Lloyd, who, we regret to hear, has recently died, claims to write as a Christian full of sympathy for Buddhism, and prepared to follow the Buddha so far as he is a witness to Christ. "A pioneer going through untrodden brushwood," he attempts to trace the ripples that have flowed out Eastward from the stone of Christianity flung into the pool of the world, and thus reverses the direction of investigation, which hitherto has pointed to the indebtedness of Christianity to Buddhism rather than the reverse. The connection between the two religions is one of the obscurest chapters in history, and we fear that, in spite of a large array of Eastern learning, Mr. Lloyd has succeeded no better than his rivals. This does not prevent his book from being crammed with good things obtainable with difficulty elsewhere. In a series of thirty chapters he takes from the India of Gautama to Alexandria, Antioch, and Capernaum—three busy centres where East and West were accustomed to meet. The legend of St. Thomas, that most elusive story, is, perhaps, overweighted in the conclusions which Mr. Lloyd wishes to draw. His chapters on the Gnostics, whose "Pistis Sophia" he compares with the "Sūtra in Forty-two Sections," are full of learning; but readers may demur to the conjecture that Kaśyapa Matanga and Dharmaraksha, who reached China in A.D. 67, were not Buddhist but Christian missionaries. In his treatment of the later Japanese sects, Mr. Lloyd is on safer ground, and his book is indispensable to all inquirers into this interesting branch of Buddhism. One curious inconsistency occurs. The work is entitled, "The Creed of Half Japan," but on p. 385 the author says "Buddhism is the religion of the *great bulk* of the Japanese people." (See p. 293.)

Buddhist Texts Quoted as Scripture by the Gospel of John: A Discovery in the Lower Criticism, by **Albert J. Edmunds,** M.A. Second Edition. Philadelphia and London.—In this brochure Dr. Edmunds, well known for his monumental work, "Buddhist and Christian Gospels," points out and discusses two texts in the Christian Scriptures which seem to indicate borrowing by the early Christian writer of the Gospel of John from Buddhist books. The first passage is from John vii. 38—viz., "He that believeth on Me, *as the Scripture hath said*, out of his belly shall flow rivers of living water." John's quotation is not to be found in the Hebrew Scriptures, and Dean Alford bore testimony to the difficulty of the Commentators when he observed: "We look in vain for such a text in the Old Testament, and an apocryphal or lost canonical book is out of the question." In the Buddhist work, the "Paṭisambhidā-Maggo; or, The Way to Supernal Knowledge," we are told of

the Buddha that "from his upper body proceeds a flame of fire, and from his lower body proceeds a torrent of water." The same miracle is recorded in the "Avadānas."

In the second case we have John xii. 34: "The multitude therefore answered Him, *We have heard out of the law* that the Christ abideth for ever" (the æon). These words agree even to points of grammar with the "Mahāparinibbana Sutta," where the Buddha says to Ānanda: "The Tathāgata . . . if he so should wish, could remain for the æon." The text also occurs in the Sanskrit "Avadānas," but Wünsche and other Christian commentators fail to find it in the Old Testament. Mr. Edmunds deals with one or two other striking parallels in the Gospels of Mark and Luke, and, while hesitating to assert distinct borrowing on the part of the Christian writer, points out in conclusion that "the only known source of the two quoted texts is the Buddhist Canon, which in the first Christian century was the most widespread of all sacred codes." (See p. 311.)

More than seventeen years have passed since Colonel **G. A. Jacob** published his text of **Sadānanda's Vēdānta-sāra,** with two commentaries, the Subodhinī of Nṛisiṃha Sarasvatī and the Vidvan-manō-vañjanī of Rāma Tīrtha, critically edited, with notes. It was a work which fully established for the editor a place among the most learned and judicious students of Hindu philosophy, and has been, moreover, extremely useful, for the Vēdānta-sāra is admittedly one of the clearest and best expositions of the modern Advaita system. It is, therefore, with great pleasure that we greet the advent of a second revised edition. The work is, indeed, a credit to English scholarship, and for that very reason it makes us regret that Colonel Jacob has so few English fellow-students in the noble realm of Sanskrit studies. It is possible, and it is earnestly to be hoped, that in a few years this reproach may be removed from us. If that happy time should ever come, future scholars will give to the Colonel a special tribute of honour for having so nobly upheld the torch of Sanskrit learning in days of darkness.

Deutsche Grammatik für Japaner.—Herr **Seidel** is already known as the author of a useful grammar of Japanese colloquial. Impressed by the ever-increasing number of Japanese who flock to Germany for educational purposes, he has now prepared a German grammar for their special behoof. Its principal object is to enable the student to acquire a good knowledge of German before he leaves Japan, although even those who postpone their study of German until they arrive in the country itself will find a manual of this kind of great service. In order to acquaint the learner with the general principles governing an alphabetic language, the first fifty pages are devoted to an exposition in Japanese of "sound, script, words and sentences" (*Laut, Schrift, Wort, und Satz*). Part II., forming the body of the work, is made up of forty-two articles. Each of these consists of a number of colloquial sentences in German and Japanese, illustrating different parts of speech or rules of syntax, with vocabulary and notes. The Japanese in this second part is romanized, and the important words printed in heavier type. Within the compass of

200 pages it would be difficult to devise a handbook better suited to the requirements of young Japan.

The **Unmannerly Tiger, and other Korean Tales,** compiled by Mr. **W. E. Griffis,** forms a companion volume to his "Fairy-Tales of Old Japan." The nineteen tales which it comprises are all quite short (the average length being but little more than 2,000 words), and very simply and agreeably told. Mr. Griffis rightly speaks of the material from which he has drawn as "a rich picture-gallery of folk-beliefs," of which a remarkably quaint and varied animal lore is, perhaps, the most distinctive feature. But in Korea, even more than in Japan, the seeker after native lore has constantly to be on his guard against the inclusion of that which is purely Chinese in origin. Two, at least, of the stories in the present collection are clearly recognizable as such. The "Sky Bridge of Birds" treats of the ancient and lovely Chinese myth of the Weaving Maiden (a personification of the bright star Vega) and the Herdsman (in Aquila), who are permitted to meet once a year, on the seventh night of the seventh moon, when flocks of magpies make a bridge for the lovers across the Milky Way. "The Voice of the Bell," again, is only an adaptation of another famous Chinese legend, which ought to be familiar to a writer like Mr. Griffis. The illustrations, eight in number, and tastefully executed in red, white, and black, add to the charm of the book, which is certainly an excellent dollar's worth.

The **Bulletin de l'École Française d'Extrême-Orient** for January to June, 1911 (Tome XI., Nos. 1-2), begins with Nos. 6 and 7 of M. E. Huber's "Études Indo-Chinoises," in which he describes, firstly, the bas-reliefs of the Temple of Ānanda at Pagan, one of the chief monuments of the Burmese dynasty of Pagan, built at the end of the eleventh century, which, despite the race of its founders, presents a series of bas-reliefs on its base which bear explanatory inscriptions in Talaing; and, secondly, a number of recent discoveries in Annam—viz., (1) a stele at Bàng-an bearing a Śaiva inscription in prose and verse commemorating the consecration of a linga under King Bhadravarman in the ninth century; (2) a stele at Phú-thuân bearing a Cham inscription of King Indravarman, of the eighth or ninth century, prescribing conditions for a Śaiva temple; (3) Cham remains at Huong-quê; (4) the Cham citadel and Sanskrit stele of Lai-trung, the latter a Śaiva inscription of Śaka 840. M. R. Deloustal continues his treatise, "La Justice dans l'Ancien Annam," translated, with commentary, from the Code of the Lê; and M. L. Cadière contributes a paper on the dialect of Lower Annam. M. N. Peri continues his "Études sur le Drame Lyrique Japonais," this time giving the transliterated text and a translation of the Nō of Oimatsu—a charming little play. M. H. Maspero presents a "Contribution à l'Étude du Système Phonétique des Langues Thai"; and M. N. Peri, in "Une Mission Archéologique Japonaise en Chine," gives an account of the results attained by the commission of Japanese archæologists who examined the manuscripts brought to Peking from the famous library of Tun-huang, and the recent

finds in Honan and Manchuria, etc. Lastly, we may call attention to the "Notes et Mélanges," and the useful and scholarly bibliography. (See p. 55.)

Osiris and the Egyptian Resurrection, by Dr. **E. A. Wallis Budge.** Two volumes, illustrated after drawings from Egyptian papyri and monuments.—In this work, as the author tells us, are embodied the results of a study undertaken to discover the source of the fundamental beliefs of the indigenous religion of Ancient Egypt, to trace their development through a period of some two score centuries, and to ascertain what were the foreign influences which first modified Egyptian beliefs, then checked their growth, and finally overthrew them. The importance of such an inquiry for the student of comparative religion is obvious, and in attempting an answer to the main question—viz., the origin of the Egyptian religion—Dr. Budge has supplemented an extensive knowledge of the native religious texts with wide reading of works dealing with the beliefs and practices of modern peoples who live on the great rivers of East, West, and Central Africa. During the last century it was the fashion to regard the Egyptian civilization as exogenous, and even such scholars as De Rougé, Brugsch, and Ebers, confidently derived her culture and her knowledge of the arts from Asia. But the discoveries made within recent years in the prehistoric and early dynastic cemeteries of Upper Egypt have demonstrated the indigenous origin of civilization in the Nile Valley, while recent research in Nubia has suggested the possibility that the earliest forms of Egyptian culture may have found analogies among the less developed races of the South. Dr. Budge has put this possibility to the test in the domain of Egyptian religion, and in the process he has amassed a considerable body of material which will be of the greatest use in further discussions of the question. Dr. Budge does not claim that as a result of his researches he has been able to clear up all the difficulties which surround the subject, but he has come to the conclusion that Egyptian religious beliefs are Nilotic or Sûdânî in the broadest signification of the term ; and he has undoubtedly succeeded in producing modern African parallels to many ancient Egyptian practices. These and others which present points of more general resemblance he has grouped around the figure of Osiris, who in one aspect he would regard as an ancestor-god, at first of a comparatively small community, but gradually of the whole country, presenting close parallels to beliefs of the Barotse, the Shilluks, and other African tribes. But the character of Osiris, as deduced from the Egyptian religious literature, is exceedingly complex ; and along with his chief character as Judge of the Dead he is revealed as a Moon-god, a Bull-god, and a god of agriculture. On details of the Osirian cult a study of modern African belief undoubtedly throws light. For striking instances of the successful application of this method we may refer to Chapter XVIII. of the second volume, which deals with African funeral ceremonies. But we have not space to discuss these interesting questions in detail, nor to refer to the more debatable subjects with which the author deals. There are few readers who will not find something to interest them in the volumes, which cover a very wide field of study,

and we congratulate the author on the successful completion of a work which must have involved continuous and unremitting labour. The volumes are enriched with numerous illustrations from the Egyptian monuments in those chapters which deal with Osiris and the Underworld. (See p. 290.)

One of the series of small volumes which form the "Library of Living Thought" has been contributed by Professor **G. Elliot Smith,** who writes on the subject of **The Ancient Egyptians and their Influence upon the Civilization of Europe.** The view which he here develops was suggested by the researches of Dr. Reisner, who has demonstrated on Egyptian soil the different stages in the transition from the Stone to the Copper Age. Assuming the occurrence of cupiferous strata in Upper Egypt, of which there is no definite proof, Professor Smith would have us regard that country as the original home of metal-working, and he would connect the close of the Stone Age in Europe with the irradiation and diffusion of the knowledge of copper from its Egyptian home. In support of his view, he cites the appearance in Europe towards the end of the Stone Age of broad-headed people, with physical traits sharply differentiated from those of their contemporaries and predecessors. These he regards as Asiatics, already imbued with Egyptian culture, which they carried into Europe as foreign immigrants. But this, according to the theory, was not the main path by which Egyptian influence was exerted. For Professor Smith holds that the proto-Egyptians were linked by the closest bonds of racial affinity to the early Neolithic populations of the North African littoral and Southern Europe. Their community of origin would explain their readiness, not only to borrow copper from their kindred, but to change—at any rate, in Southern Italy—their burial customs during the Æneolithic period. This is the main thesis of Professor Smith's little book, and its novelty in several points will attract the attention of ethnologists. The book is written in a popular style, and forms a very readable little volume.

Although the strong hand of Lord Kitchener has only been a short time at the Egyptian helm, the effect upon the discontented elements of the population has been marked. When his appointment was first mooted, the extremists dreaded the return of the conqueror of the Sudan, but they have not been long in manifesting their respect and liking for a strong and impartial ruler. At the time Mr. **J. Alexander's** book on **The Truth about Egypt** was written, Lord Kitchener's appointment had not been announced, and, consequently, the aspect of affairs has changed considerably. But the book may be recommended to the reader as giving a very full history of the last five years in Egypt, particularly with regard to the feelings and aspirations of the nationalist party, as reflected in the Egyptian press. One point which Mr. Alexander brings out in his book is the necessity for curbing the freedom enjoyed by the native press, for what in a European country would be regarded as an enlightened administration is misinterpreted as weakness, and freedom degenerates at once into licence. The book is written with moderation and judgment, and though many of the details of Egyptian politics are of no

very general interest, it will be of permanent value as a record of a transition period in the history of modern Egypt. (See p. 182.)

The **Quarterly Statement of the Palestine Exploration Fund** for October contains the second report of Dr. Mackenzie's excavations at 'Ain Shems, covering the period from June to August. Work was confined chiefly to the tombs, eight of which have been carefully examined, and their structure and contents prove to be extremely interesting, not only from the point of view of Palestinian archæology, but also as shedding light on several questions of historical and religious importance. In Tomb I., which represents the earliest type of rock-tomb as yet observed—viz., the troglodyte cave-tomb of natural formation—Dr. Mackenzie found Astarte figurines which, with other objects, betray a distinct and dominant Egyptian influence, with a conspicuous absence of objects suggestive of Babylonian or Ægean connections. This is in contrast to the other and later parts of the site, in which Cypriote and Ægean pottery has been found. We shall look forward to Dr. Mackenzie's final report, which will undoubtedly cause us to modify many views generally held upon the evolution of culture in early Palestine. (See p. 58.)

Professor **Nöldeke's** wonderful activity and zeal in the cause of Semitic studies is, we are very glad to see, quite unaffected by the advancing years. One of the latest tokens of his undiminished energy is the substantial volume, entitled **Neue Beiträge zur Semitischen Sprachwissenschaft,** which is written on the lines of his "Beiträge," already familiar to Semitic scholars. As in the earlier volume, the aim he has had before him in these extraordinary able discussions has been, before all else, to establish facts, or, failing that, to arrive at conclusions which shall satisfy as far as possible the existing data. He has thus been content to leave on one side the task of tracing the development of the characteristic forms of Semitic speech from their theoretical pre-Semitic origins. This has been a fashionable form of speculation among the younger members of the Semitic school in Germany, and some beautifully-complete systems have been evolved in consequence; but, as the Professor remarks, there is always the question whether the actual facts did not happen in an altogether different manner. Professor Nöldeke has thus been content to select for his detailed study such subjects as the language of the Korān, loan-words in and from Ethiopic, two-radical substantives in Semitic and participles and adjectives with hollow roots. On each of these questions, and on others of a like character, Professor Nöldeke has written a very full essay, in which he has admirably brought to bear his wide reading and long experience. We can recommend the volume as an antidote to some of the wilder and more speculative treatises on "Vorsemitisch" that have made their appearance within recent years.

The third part of Dr. **Martin Hartmann's** work on **Der islamische Orient** consists of a volume devoted to **Unpolitische Briefe aus der Türkei,** which were written by the author in September and October, 1909, when staying at Salonica and Constantinople. They are here reprinted as they were written, and, as

their author deprecatingly warns us, they in consequence contain some repetitions and possibly what a strict criticism might regard as trivial or in some cases inaccurate statements. But the letters undoubtedly retain a certain vivacity and freshness of presentment by being spared a ruthless process of editing. To our mind, the value of the book consists in the fact that it presents the impressions of a quick observer, who approaches Oriental life with the prepossessions and ideals of a Professor holding an important chair in the Oriental Seminar at Berlin. The Professor is here distinctly on vacation. He is no longer concerned directly with linguistic or political questions, and is seeing a great many novel things and meeting a great many interesting people. We are glad that he has given us his letters as he wrote them. and has relegated his subsequent reflections to a separate section of "Anmerkungen" in smaller print.

To anyone seeking information on the condition of Turkey at the present day, thrown into an attractive and readable form, we can warmly recommend Miss **Lucy M. Garnett's Turkey of the Ottomans.** The authoress gives evidence of a personal acquaintance with the country, and she has evidently devoted considerable time and energy to acquiring information with regard to the various races of the Empire, which should illustrate or throw light upon their present condition and prospects. The usefulness of the little volume is considerably enhanced by marginal notes and a good index. (See p. 75.)

The Hartford-Lawson Lectures for 1909, which were delivered by Dr. **D. B. Macdonald,** Professor of Semitic Languages in Hartford Theological Seminary, have just been issued in volume form under the title **Aspects of Islam.** These courses of lectures on "The Religions of the World" are delivered at Hartford Theological Seminary, and were endowed by a group of friends of the late Dr. Charles M. Lawson, President of the American Board of Commissioners for Foreign Missions. The lectures are designed primarily for students who are preparing for the foreign missionary field, and Dr. Macdonald, while in the main avoiding direct suggestion as to missionary training and methods, gives some excellent advice as to the necessity for discrimination and sympathy on the part of those undertaking the rather delicate task of Christian propagandism in Moslem countries.

The Islamic Society has published by private subscription a very interesting work by Dr. **Henry Stubbe,** a seventeenth-century physician of some eminence, which has hitherto only existed in manuscript. The work is entitled **An Account of the Rise and Progress of Mahometanism, with the Life of Mahomet and a Vindication of Him and His Religion from the Calumnies of the Christians.** The work is here published from a transcript made in 1705 by Mr. Charles Hornby, of the Pipe Office, which is not only the best and earliest dated copy known, but also the only one giving the full title. Stubbe was born in Lincolnshire in 1631, went to Christ Church, Oxford, where he graduated in 1653, and he then went to Scotland, where he served in the war on the Parliamentary side. Afterwards he was appointed Second

Keeper to the Bodleian Library, and after several vicissitudes of fortune, due in the main to his political opinions, he settled towards the end of his life in Warwick and in Bath, where he acquired a considerable practice as a physician. He led a very active literary life, and has left numerous works on various subjects. His defence of Islam, which is here printed for the first time, is a remarkable document for the time at which it was written, and we may probably trace its non-appearance in type to the religious prejudices of the period. We congratulate the Islamic Society, and in particular Dr. Hafiz Mahmud Khan Shairani, for the able manner in which the work is produced. (See p. 130.)

A paper originally written in Urdu by the late **Mirza Ghulam Ahmad** of Qadian, the founder of the Ahmadiyya movement in Islam, has been published in book form and in an English dress under the title, **The Teachings of Islam.** In it the author attempts the solution of five fundamental religious problems from the Muslim point of view. These concern the physical, moral, and spiritual natures of man ; his after-life ; the aim of his existence ; the effect of his actions ; and his sources of Divine knowledge. The issue of the work in its present form is intended to diffuse the teachings of Islam in the West, and is an interesting example of the recent propagandic efforts undertaken by the more enlightened sections of Indian Mohammedans. The volume is published under the auspices of the Sadr Anjuman-i-Ahmadiyya of Qadian, which already issues a monthly *Review of Religions* with the same general object.

A very real want, felt for some time past by students of Persian in this country, will be supplied by the new edition of the late Mr. Platt's Persian Grammar, which has just been issued in a revised and considerably enlarged form by Lieutenant-Colonel **George S. A. Ranking** under the title **A Grammar of the Persian Language.** As Lecturer in Persian to the University of Oxford, Colonel Ranking has had considerable experience of the student's needs and difficulties, and this has stood him in good stead in his task as editor. While in the section on the Grammar he has departed as little as possible from the original scheme of the late author, he has not hesitated to make changes where a distinct improvement could be made. As instances in point, we may refer to his system of classification of the Persian verb, which is far more suitable to a beginner's requirements ; and to the section dealing with the formation of compound words, which has been entirely recast. A new section on Prosody has also been added, which adds considerably to the value of the Grammar. But the most novel feature of the new edition is the second part, embodying the Syntax—a very necessary addition, which Mr. Platt doubtless intended eventually to write. In this part of the work Colonel Ranking has applied to Persian the synthetical system, which has already been successfully inaugurated in the case of Greek and Latin in the series of Grammars by Mr. E. A. Sonnenschein. In addition to systematizing the syntactical structure of Persian, the method strikingly exhibits the capabilities of the language as a medium for the expression of thought.

This section of the work, while admirably adapted for purposes of teaching, will undoubtedly prove of considerable interest to more advanced students of the language. (See p. 294.)

We have received a copy of the **Akhlāq-i-Jalālī**, published by authority of the Indian Board of Examiners as a work recommended for the honour-degree examination in Persian. The work is edited, under the supervision of Major **W. G. Grey,** Secretary to the Board of Examiners, by **Muhammad Kazim Shirazi,** Lecturer in Persian in Calcutta University. This well-known work on ethics is admirably chosen as a test for students seeking the honour degree in Persian, for it is generally considered one of the most difficult books in the language. Moreover, though written in the fifteenth century, it has considerable popularity among Persians at the present day. The present edition will be of use to other students, in addition to those for whom it is directly intended. Copies of the printed edition, which was produced in Calcutta early last century, are now very difficult to obtain, and the lithographed text, issued in 1866 and 1878, which is still in the market, is extremely trying to European eyes. (See p. 251.)

The second volume of Dr. **Justin v. Prášek's Geschichte der Meder und Perser** deals with the "Blütezeit" of the Achæmenian kingdom and its decline. After a discussion of the historical sources and materials, and the chronology, the author describes the early struggles of Darius I., his relations with Scythia and Egypt, his attitude towards the Zoroastrian religion, and his character in history. More than half this volume is, in fact, devoted to Darius, the remaining chapters dealing with the reigns of Xerxes I., Artaxerxes I., Darius II., Artaxerxes II., Artaxerxes III., and the fall of the Persian Empire under Darius III. We congratulate the author on the completion of his work, which concludes with a full index of proper names.

The latest addition to the "Reference Series" consists of **A Dictionary of Oriental Quotations (Arabic and Persian),** which has been compiled by Mr. **Claud Field.** The editor has been well advised to draw his material from the translations of such sound Orientalists as Sir Charles Lyall, Professor Margoliouth of Oxford, Professor Browne and Mr. Nicholson of Cambridge, Mr. Whinfield, and other writers. The selection is well made, and quite representative, and the book will certainly form a useful work of reference. If we may venture a criticism, we could wish that the quotations had been classified either by writers in chronological order or by subject-matter. The two very full indices to authors and to subject-matter to a certain extent take the place of such classification. But the arrangement of the extracts in alphabetical order according to the first letter in the first line quoted, whether the text be Arabic or Persian, does not seem to us to be of great assistance to a reader; and in one case, at least, it has led to the inclusion of the same extract, with the omission of a single line, twice over in different parts of the book. In addition to the translations, the extracts are given in transliteration. (See p. 75.)

For several years past Dr. **Carl Frank**, of Strassburg, has been engaged on a careful study of several aspects of Babylonian religious beliefs, and from time to time he has published essays on special subjects, such as that on the incantation reliefs for the sick, which he contributed to the *Leipziger Semitistische Studien*. We are now glad to note the appearance of the first instalments of a larger work from his pen, entitled **Studien zur Babylonischen Religion.** The first Heft of the work is devoted to a study of the Babylonian priesthood, and discusses the various classes of Babylonian priests and their function—a section which gives the author's main conclusions—being followed by others containing notes and more detailed discussions, as well as selections from texts, with translations, which have a bearing on the points at issue. In this Heft, too, is a valuable treatise on the Sumerian temple, with appendices on the Elamite temple, the temple library, musical instruments, etc. The second Heft, which is shorter than the first, is devoted to the sacred beasts and beast-worship in Babylonia—a subject on which Dr. Frank has already published interesting notes and papers. The work contains an able discussion of a wide field of material, to much of which Dr. Frank here calls attention for the first time. We congratulate him on the first part of his work, and shall look with interest for its continuation. (See p. 133.)

It is our melancholy duty to note the appearance in volume form of the continuation of the late Professor **Hope W. Hogg's** very useful **Survey of Recent Assyriology.** The present part deals with the period 1908-1909, and is on similar lines to the first part, issued in 1908, and dealing with the years 1904-1907. Professor Hogg's "Survey" had certainly obtained recognition as the fullest and most comprehensive of the surveys of Assyrian literature; the appearance of this second part also led us to hope that by continuing to be produced at regular intervals it would establish itself as a work of reference, not only in this country, but also for American and Continental students. The works and papers dealt with are admirably classified under twenty principal sections, some of which have as many as six or eight subsections. This is in itself a striking testimony to the vitality of Assyrian study at the present moment, and of the great range of literature and research upon which it has a direct or indirect bearing. Professor Hope had carried out his task in a most careful and exhaustive manner, and his summaries and short criticisms give the reader a very clear idea of the general trend of study and of its results. His premature death will be felt by both English and Continental Semitic scholars. (See p. 127.)

We are glad to note the progress that is being made with the "Bibliotheca Abessinica," edited by Professor Enno Littmann, of the University of Strassburg. The third volume of the series is devoted to **The Octateuch in Ethiopic,** by Professor **J. Oscar Boyd,** the first part of which, containing the Ethiopic text of Genesis, has been already noticed in our list. The second part has just made its appearance, and gives us the text of Exodus and Leviticus, on which the same care and pains have evidently been expended to furnish the reader with a reliable text and critical apparatus. Dillmann's edition of the Ethiopic text of the Octateuch, which was published nearly sixty years

ago, was intended not only for the Semitic student, but also for use in the Abyssinian Church, and it thus is a compromise between a critical and a practical text-book. In Professor Boyd's edition, the Paris Codex is taken as the sole basis of the text; all scribal errors and corrections therein are noted, and the variant readings of five other codices are printed below the text as footnotes. The six manuscripts used for the edition have been selected, as they illustrate the history of the transmission of the version from the thirteenth century to the present day.

For several years past Mr. **C. H. Armbruster,** of the Sudan Civil Service, has been engaged upon an exhaustive study of Amharic, while stationed upon the western frontier of Abyssinia. We have already noticed in our list the first part of his work, containing the results of his studies, which is in course of publication, under the title of **Initia Amharica,** with the approval and financial assistance of the Egyptian Government. The first part dealt with the grammar of Amharic, and this second part consists of an English-Amharic vocabulary, with appended phrases, and contains everything which the traveller, soldier, doctor, or sportsman would need for daily practical use. The third and concluding part will consist of an Amharic-English vocabulary, with idiomatic expressions, and examples illustrating the principles of syntax discussed in the Grammar. Mr. Armbruster's work has already proved of the greatest value, not only to Semitic scholars, but to a considerable body of officials and others who are brought into direct contact with Ethiopia. For Amharic is established as the official language of the Ethiopian Empire, and is the tongue most widely spoken and written in Abyssinia at the present day. We may also add that, as the language of commerce, it has also spread beyond the limits of Abyssinia proper into the adjoining Italian Colonies, French Somaliland, and the eastern provinces of the Sudan. By enabling students to acquire a colloquial knowledge of this important Semitic tongue, Mr. Armbruster is carrying out a very useful and praiseworthy task, and Oriental students owe a debt of gratitude to the Sudan Government and to Cambridge University for the admirable form in which the work is being issued.

Al-Hilal, January, 1912, Vol. XX., No. 4. (See p. 54.)

Al-Hilal, February, 1912, Vol. XX., No. 5. (See p. 54.)

Al-Machriq, December, 1911, Vol. XIV., No. 12, contains: La Source Merveilleuse ou les Eaux Minérales de Falouga, by P. L. Cheïkho.—Les Saints Evangiles: Véracité des Evangiles, by P. A. Rabbath.—Le Livre Intitulé (البنات الا) par Sâ'id l'Andalous (XIe Siècle), edited by P. L. Cheïkho.—Le Gouvernement en Ethiopie, by A. M. Raad.—La Spiritualité de l'Âme, by P. R. Dorveaux.—Christianisme et Littérature avant l'Islam, by P. L. Cheïkho.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 54.)

Al-Machriq, January, 1912, Vol. XV., No. 1, contains: Bilan de l'Année 1911: I. Orient, by P. L. Cheïkho.—Les Actes des Apôtres, by T. Harfouche.—La Syrie de 1782 à 1841 d'après un Témoin Oculaire, by P. L. Malouf.—

Insects Xylophages en Syrie, by P. J. Clainpanain.—Christianisme et Littérature avant l'Islam, by P. L. Cheïkho.—Bibliographic Orientalc.—Questions et Réponses.—etc., etc. (See p. 54.)

Al-Moktabas, February, 1912, Vol. VII., No. 2, contains: Le Yemen et ses Habitants (II.), by M. Kurd-Ali. — La Langue Arabe pourra-t-elle reconquérir sa Suprématie ? by T. Husseine.—Une Étude Philologique.—La Nationalité, translated from M. Nordou by M. Dj.—Livres et Manuscrits.—Chroniques et Documents.—etc., etc. (See p. 54.)

American Journal of Semitic Languages and Literatures, January, 1912, Vol. XXVIII., No. 2, contains: Assyrian and Babylonian Beast Fables, by Ch. Johnston.—Zur Politik und Kultur der Sargonidenzeit, by E. G. Klauber.—Textual Notes on the Letters of the Sargon Period, by L. Waterman.—Contributed Notes.—Book Notices.—etc., etc. (See p. 54.)

Asiatic Quarterly Review, January, 1912, Vol. XXXIII., No. 65, contains: The Dundee and Calcutta Jute Industries, and the New Export Duty on Jute, by Sir R. Lethbridge.—Economic Transition in India, by J. Kennedy.—Some Impressions of India, by O. Bainbridge.—The Gates of India, by Sir T. Holdich.—Compulsory Education for India in the Light of Western Experience, by Sir R. K. Wilson.—Report on Semitic Studies and Orientalism, by E. Montet.—Evolution of the Buddhist Cult: its Gods, Images, and Art, by L. A. Waddell.—Correspondence, Notes, and News.—Reviews and Notices.—etc., etc. (See p. 54.)

Asie Française, December, 1911, Vol. XI., No. 129, contains: Pose de la Première Pierre de la Nouvelle Faculté Française de Médecine et de Pharmacie de Beyrouth.—L'Indochine au Parlement, by R. Dalcan.—Lettre de Chine, by J. Rodes.—La Révolution Chinoise, by A. Maybon.—L'Expédition Anglaise du Haut-Assam, by Ch. E. Bonin.—La Contrebande des Armes dans le Golfe Persique et la Question de Mascate, by J. Barth.—Indochine.—Levant.—Extrême-Orient.—etc., etc. (See p. 54.)

Asie Française, January, 1912, Vol. XII., No. 130, contains: Lettre de Chine, by J. Rodes.—La Révolution Chinoise, by A. Maybon.—La Deuxième Conférence Internationale de l'Opium, by R. Dalcan.—La Russie et le Problème des Chemins de Fer en Perse, by M. Pavlovitch.—Le Transfert à Delhi de la Capitale des Indes, by Ch. E. Bonin.—Indochine.—Siam.—Levant.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 54.)

Baptist Missionary Review, December, 1911, Vol. XVII., No. 12, contains: Effective Methods of Soul-Winning in Town and Jungle Work, by A. H. Henderson.—The Indian Ministry, its Unpopularity among the Educated Indian Christians, by D. David.—The Indian Ministry, by J. A. Curtis.—Editorial.—Book Notices.—Mission News.—etc., etc. (See p. 54.)

Baptist Missionary Review, January, 1912, Vol. XVIII., No. 1, contains: Problems and Prospects of Work among Women in the Villages, by Miss M. L. Christlieb.—Impressions of the Christian Endeavour Convention at Ramapatnam,

by Miss A. T. Simmons.—The Revolution in China, by R. H. Graves.—Editorial.—Exchanges and Reviews.—Mission News.—etc., etc. (See p. 54.)

Biblical World, November, 1911, Vol. XXXVIII., No. 5, contains: Frontispiece.—Editorial.—The Significance of the Maccabean Period, by W. G. Jordan.—The Minister and the Boy (II.), by A. Hoben.—To whom was "Ephesians" Written? by S. Jackson Case.—The New Testament Idea of the Future Life: IV. The Future Life in the Johannine Teaching, by E. F. Scott. — The American Institute of Sacred Literature.—Current Opinion.—Exploration and Discovery.—Work and Workers.—Book Reviews.—etc., etc. (See p. 55.)

Brahmavâdin, December, 1911, Vol. XVI., No. 12, contains: The Coronation of King George V.—The Indian Conception of King and Coronation.—Vedarthasaṅgraha: An Epitome of the Vedic Teachings.—Satya Religious Order. — The Ten Avatāras, by P. T. S. Iyengar.—The Soul of Character, by A. P. Iyer.—Vedic Learning, by M. B. Varada Iyengar. — The Fundamental Beliefs of Brahmanism, Buddhism, and Christianity, from the Diary of S. T. Krishnamacharya.—The Struggle of Life, by A. G. Swamin.—Discriminative Reflection, by N. S. Ramaswami Iyer.—Vedanta Work.—Notes and Thoughts.—etc., etc. (See p. 55.)

Brahmavâdin, January, 1912, Vol. XVII., No. 1, contains: Vedārthasaṅgraha: An Epitome of the Vedic Teachings.—A Request for Toleration, by S. N. Naraharayya.—The Soul of Character, by A. P. Aiyar.—In Search of God, by A. G. Svāmin.—The Philosophy of the Bhagavatgita, by M. Charan.—An Outline of the Bagavath Githa, by S. G. Iyengar.—The Modern and Ancient Educational Systems of India, by M. H. Phelps. — Notes and Thoughts.—etc., etc. (See p. 55.)

Buddhist Review, January, February, March, 1912, Vol. IV., No. 1, contains: Portrait of the late Venerable H. Sri Sumangala.—"Thinking of Something Else," by Mrs. C. A. F. Rhys Davids.—Buddhist Aids to Daily Conduct, by E. Greenly.—Buddhism in Modern Western Thought, by J. Lénard.—An Opponent of Buddhism, by J. Bryce.—The Physical Counterpart of Nibbana, by E. J. Mills.—The Noble Aim, from the Buddhist Scriptures.—A Plea for Pali Work, by Mrs. C. A. F. Rhys Davids.—Notice.—Review.—New Books and New Editions.—etc., etc. (See p. 55.)

Bulletin de l'Institut Français d'Archéologie Orientale, Tome IX., contains: Notes sur les Tombeaux de Béni Hassan, par M. Pierre Montet.—Essai sur la Nomenclature des Parties de Bateaux, par M. Gustave Jéquier.—Seconde Note sur l'État d'Avancement des Études Archéologiques Arabes en Égypte, Hors du Caire, par M. Louis Massignon.—Nouvelles Remarques sur la XIme Dynastie, par M. Henri Gauthier.—Description du Désert de Siout à la Mer Rouge, d'après un Manuscript de la Bibliothèque Royale de Turin.—Relation d'une Course faite pour Reconnaitre une Partie du Désert et les Mon-

tagnes à l'Est de Siouth, par M. J. Conyat.—Réponse de M. Arthur E. P. Weigall.—Numerous Plates.—etc., etc. (See p. 55.)

Chinese Recorder, November, 1911, Vol. XLII., No. 11, contains: Editorial Comment.—Training the Native Ministry, by R. H. Graves.—The Foreigner and Direct Evangelism, by H. Moncrieff.—Education and Political Unrest, by E. M. Merrins.—A Union Woman's College, by Miss L. M. White.—Scientific Apparatus for Mission Schools and Colleges, by W. Wilson.—Correspondence.—Our Book Table.—Missionary News.—etc., etc. (See p. 55.)

Chinese Recorder, December, 1911, Vol. XLII., No. 12, contains: Editorial Comment.—A Tabooed Topic in Missionary Conferences, by B. S. W.—The China Council of the American Presbyterian Church (North), by A Member.—Self-Government in the Mission Field, by H. Whitehead.—"Who is Christ?" by E. S. Ling.—Chinese Hymnology, by W. Munn.—Correspondence.—Our Book Table.—Missionary News.—Missionary Journal.—etc., etc. (See p. 55.)

Chinese Recorder, January, 1912, Vol. XLIII., No. 1, contains: Editorial Comment.—Weakness and Strength of Chinese Christians.—Christian Journalism in China of the Present Day, by the Editor of the *Chinese Christian Intelligence*.—Current Events as seen through the Medium of the Chinese Newspaper, by J. Darroch.—Some Opportunities and Possibilities in China, by O. G. Hertzog.—Correspondence.—Our Book Table.—Missionary News.—etc., etc. (See p. 55.)

Expositor, January, 1912, Vol. XXXVIII., No. 13, contains: The Natural Strength of the Psalms, by G. A. Smith.—The Bible, by Sir A. Dale.—The Book of Judges, by S. R. Driver.—The Teaching of Paul in Terms of the Present Day, by Sir W. M. Ramsay.—The Elephantinê Papyri, by D. S. Margoliouth.—The "Dawn" in Hebrew, by J. Robertson.—etc., etc. (See p. 55.)

Expositor, February, 1912, Vol. XXXVIII., No. 14, contains: The Priestly Code and the New Aramaic Papyri from Elephantinê, by C. F. Burney.—Ephrem's Hymns on Epiphany and the Odes of Solomon, by A. J. Wensinck.—Ephrem's Use of the Odes of Solomon, by J. Rendel Harris.—The Book of Judges, by S. R. Driver.—The Teaching of Paul in Terms of the Present Day, by Sir W. M. Ramsay.—Dr. Johannes Lepsius on the Symbolical Language of the Revelation, translated by Miss H. Ramsay, with an Introduction and Notes by Sir W. M. Ramsay.—Personality and Grace, by J. Oman.—Ephesians iv. 21: "As the Truth is in Jesus," by C. A. Scott.—The Mishna on Idolatry, by D. S. Margoliouth.—On a Neglected Aspect of the Third Commandment.—etc., etc. (See p. 55.)

Expository Times, January, 1912, Vol. XXIII., No. 4, contains: Notes of Recent Exposition.—Spiritual Power, by H. A. Watson.—In the Study.—The Pilgrim's Progress, by J. Kelman.—The Great Text Commentary.—The Archæology of the Book of Genesis, by A. H. Sayce.—Literature.—Contributions and Comments.—etc., etc. (See p. 55.)

Expository Times, February, 1912, Vol. XXIII., No. 5, contains : Notes of Recent Exposition.—The Attitude of the Outspread Hands in Early Christian Literature and Art, by D. Plovy.—The Great Text Commentary.—Dr. Schweitzer on the Interpretation of St. Paul, by W. Montgomery.—In the Study.—The Ordering of the Spiritual Life, by J. M. E. Ross.—Literature.—Contributions and Comments.—etc., etc. (See p. 55.)

Geographical Journal, January, 1912, Vol. XXXIX., No. 1, contains : The Geography and Economic Development of British Central Africa, by Sir A. Sharpe.—Dr. Nansen on North Polar Exploration, by Sir C. R. Markham.—Around the Dead Sea by Motor Boat, by J. E. Spafford.—Le Vaillant's Grotto at Heerenlogement, by H. H. W. Pearson.—Major Gordon Laing, and the Circumstances attending His Death, by B. de Mézières.—Reviews.—etc., etc. (See p. 55.)

Geographical Journal, February, 1912, Vol. XXXIX., No. 2, contains : Volcanic Craters and Explosions, by T. Anderson.—Travels in the Libyan Desert, by W. J. Harding King.—Journeys in the Mo-Karanga (Southern Rhodesia), by R. N. Hall.—Reviews.—etc., etc. (See p. 55.)

Hindustan Review, December, 1911, Vol. XXIV., No. 148, contains : Indian History and British Indian Administration, by Sir K. G. Gupta.—The Evolution of the Philosophic Basis of the Kingship, by E. G. Gilbert-Cooper.—El-Azhar : The University of Cairo, by C. F. Thwing.—The Function of Architecture as an Art, by P. A. Wadia.—On Eugenics : Positive and Negative, by E. A. Wodehouse.—The Ethics of Islam (I.), by Abbas S. Tayebji.—The Cost of Gold Currency in India, by S. K. Sarma.—The Coronation and the Depressed Classes, by P. M. Anāndan.—The Book of the Month.—Views and Reviews.—Reviews and Notices.—Editorials and Miscellaneous.—In the Public Eye.—Bird's-Eye Views of Calcutta and Delhi.—etc., etc. (See p. 56.)

Hindustan Review, January, 1912, Vol. XXV., No. 149, contains : Energism in the Orient (II.)., by P. S. Reinsch.—The Use and Abuse of Words, by Sir N. Chandavarkar.—Indian Builders and Public Works Architecture, by E. B. Havell.—The Ethics of Islam (II.), by A. S. Tayebji.—The Imperial University of Peking, by Ch. F. Thwing.—The Chinese Revolution, by F. A. Mackenzie.—The Rulers and the Ruled in Ancient India, by J. Nath Samaddar.—The Greek View of Life and Death, by P. A. Wadia.—The Book of the Month—Views and Reviews.—Editorials and Miscellaneous.—etc., etc. (See p. 56.)

Hindustan Review, February, 1912, contains : Imperial Obligations, by Edw. E. Long.—Indian Women : A Study (I.), by Mr. R. C. Bonnerjee.—The Proposed Moslem University, by S. M. Rauf Ali.—Our Depressed Classes, by J. L. Chatterji.—The Co-operative Society's Bill, by "A Co-operator."—The Temperance Movement in British India, by Professor Jogendranath Samaddar.—The Causes of the Chinese Revolt, by Professor E. A. Ross.—

The Spirit of Democracy in India, by Mr. K. M. Munshi.—Indians in the State Service, by Mr. Joteyal Sharma.—Literary Supplement.—Editorials and Miscellaneous.—etc., etc. (See p. 56.)

Indian Antiquary, December, 1911, Vol. XL., Part 514, contains: Indian Painting at the Festival of Empire, 1911, by V. A. Smith.—The Dates for the Early Princes of the Present Jodhpur Family, by D. R. Bhandarkar.—Buddhist Parallels to Parsi Humata-Hukhta-Huvarshta, by G. K. Nariman.—Contributions to Panjabi Lexicography (Series III.), by H. A. Rose.—Miscellanea. —Correspondence.—etc., etc. (See p. 56.)

Indian Antiiquary, January, 1912, Vol. XLI., Part 515, contains: Who was the Patron of Vasubandhu ? by D. R. Bhandarkar.—Persian Grammar in Sanskrit, by V. S. Ghate.—Dakshini Pandits at Benares, by M. Haraprasad Shastri. — Miscellanea. — Correspondence. — Book Notice. — etc., etc. (See p. 56.)

Indian Forester, December, 1911, Vol. XXXVII., No. 12, contains: Forest Research in India (II.).—Sylviculture in Burma (Part IV.), by H. C. Walker. —Method of Reafforesting the Plain Areas of Black Cotton Soil in the Bellary District, by S. Thumboo Naidu.—A Marvellous Escape from Lightning Stroke, by W. H. Craddock.—An Indian Forest Officer's Views on British Columbia.—East African Game and its Preservation.—Correspondence.—Notes.—etc., etc. (See p. 56.)

Indian Forester, January, 1912, Vol. XXXVIII., No. 1, contains: The Expenditure on Forests in India and its Relation to the Revenue Realized.—Departmental Teak Extraction in the Zigon Division, Burma, by E. V. Ellis.—A New Species of Mildew, by A. L. Chatterji.—Neglected Rubbers.—The Legend of the Rain-tree.—Correspondence.—Notes.—etc., etc. (See p. 56.)

Indian Review, Coronation Number, Vol. XII., Nos. 11 and 12, contains: The Coronation Service, by the Lord Bishop of Madras.—Aurangazeb's Coronation, by J. Sarkar.—Hindu Coronations, by S. Aiyar.—Europeans and Indians, by Sir W. Wedderburn.—The Hindu University, by Mrs. A. Besant. —Indians in South Africa, by H. S. L. Polak.—The Indian Renaissance, by Glyn Barlow.—Burke and India, by P. N. Raman Pillai.—A Great Indian Artist, by G. Joseph.—The Teachings of Islam.—etc., etc. (See p. 56.)

Indian Review, the Durbar Number, Vol. XIII., No. 1, contains: His Majesty's Visit to India.—The Change of Capital.—The Partition of Bengal.—The Coronation Durbar.—Their Majesties in India.—Coronation in Ancient Persia.—Ancient Indian Coronations.—Shells from the Sands of Time.—Indians in South Africa.—etc., etc. (See p. 56.)

Indian Thought, Vol. IV., No. 1, contains: Kāvyālaṅkāra-Sūṭra of Vāmana.—Introduction and Indices of Shiva.—Sūṭra-Vimarṣini of Kṣēmarāja.—Translation of the Nyāya-Sūṭras of Gauṭama.—Translation of Khaṇdana-khaṇdakhāḍya.—etc., etc. (See p. 56.)

Journal of the African Society, January, 1912, Vol. XI., No. 42, contains: Lagos and the Gambia, by Sir G. C. Denton.—The Tanganyika Plateau, by Sir H. Johnston.—The Native Problem, by H. E. Rawson.—Geography of British East Africa, by E. H. Sadler.—History of Katagum, by J. M. Fremantle.—Arabic Geographical Terms, by the Sudan Intelligence Department.—The Bushongo, by A. Werner.—Linguistic Bibliography of Northern Nigeria, by B. Struck.—Kamanga Tribe of Lake Nyasa, by A. Nkonjera.—Editorial Notes.—Books Reviewed.—etc., etc. (See p. 56.)

Journal of the Anthropological Society of Bombay, Vol. IX., No. 1, contains: Ten Incarnations of Vishnu, by R. B. R. C. Artal.—Report of the Twenty-fourth Annual General Meeting.—Some Forms of Bombay Amulets, by K. R. Kirtikar.—The Rat Problem and the Ancients, by Shams-ul-Ulma Jivanji Jamshedji Modi.—etc., etc. (See p. 56.)

Journal of the Royal Asiatic Society of Great Britain and Ireland, January, 1912, contains: Description of the Province of Fārs, in Persia, at the beginning of the Twelfth Century A.D., translated from the Manuscript of Ibn-al-Balkhi in the British Museum by G. Le Strange.—The Tārīkh-Baghdād (Vol. XXVII.) of the Khatib abu Bakr Ahmad C. 'Ali C. Thābit al-Baghdādī: Short Account of the Biographies, by Fritz Krenkow.—Yasna XXX. as the Document of Dualism, by Professor Laurence Mills.—A New Vannic Inscription, by the Rev. Professor A. H. Sayce.—Archæological Exploration in India, 1910-1911, by J. Ph. Vogel.—The Pictorial Aspects of Ancient Arabic Poetry, by Sir Chas. J. Lyall.—On some Brāhmī Inscriptions in the Lucknow Provincial Museum, by Professor H. Lüders.—Dr. M. A. Stein's Manuscripts in Turkish "Runic" Script from Mirau and Tun-huang, translated by Vilhelm Thomsen.—Miscellaneous Communications.—Notices of Books.—Notes of the Quarter.—Obituary Notice.—etc., etc. (See p. 56.)

Light of Truth, or the Siddhānta Dīpikā and Āgamic Review, November, 1911, Vol. XII., No. 5, contains: Pura-Nānuru, by G. U. Pope.—Personality of God, by J. M. N. Pillai.—Jābāli Upanishat, by R. A. Šastry.—The Idea of God viewed in the Light of the Hindu Philosophy, by R. R. Guṇaratnam.—The Tamil Nationality, by M. S. Sabhāratnam.—God: His Existence and Attributes, by M. S. Pillai.—The Sudra and the Šāstra, by C. A. Naidu.—The Greatest Social Evil, by "J. N."—The Šaiva Siddhānta Samājam and Šaiva Movement, by the Editor.—etc., etc. (See p. 56.)

Madras Christian College Magazine, December, 1911, Vol. XI., No. 6, contains: Evening and Morning, by A. G. Hogg.—To His Majesty King George V., by T. R. Pillai.—Some Notes on the Social Life of the Mughals, by S. K. Datta.—Notes of the Month.—Literary Notices and Notes.—Science Notes.—Recent Periodical Literature.—etc., etc. (See p. 56.)

Madras Christian College Magazine, January, 1912, Vol. XI., No. 7, contains: To the Former Students of the Madras Christian College, by W. Miller.—The Philosophy of the English-Speaking Peoples, by J. M. Craig.—Notes of the

Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 57.)

Man, December, 1911, Vol. XI., No. 12, contains: Notes sur le Matériel de Féticheur, Baluba, by J. Maes.—A Bassa-Komo Burial, by J. W. Scott Macfie.—Pre-Dynastic Iron Beads in Egypt, by G. A. Wainwright.—Note on the Tate Language of British New Guinea, by W. Marsh Strong.—Reviews.—etc., etc. (See p. 57.)

Man, January, 1912, Vol. XII., No. 1, contains: Kamba Protective Magic, by C. W. Hobley.—Kite Fishing by the Salt-water Natives of Mala or Malaita Island, British Solomon Islands, by T. W. Edge-Partington.—Sacrifice in Shinto, by W. G. Aston.—Reviews.—Anthropological Note.—etc., etc. (See p. 57.)

Man, February, 1912, Vol. XII., No. 2, contains: The Wa-Langulu or Ariangulu of the Taru Desert, by C. W. Hobley.—Dinka Laws and Customs: a Parallel, by E. S. Hartland.—A Cretinous Skull of the Eighteenth Dynasty, by C. G. Seligmann.—A Note on the Secretary to whom the Prophet Mohammed is Traditionally supposed to have Dictated the Koran, by J. D. Hornblower.—Two Tales in Mono Speech, by G. C. Wheeler.—Reviews.—Anthropological Note.—etc., etc. (See p. 57.)

Modern Review, December, 1911, Vol. X., No. 6, contains: Frontispiece.—History of Aurangzib, by J. Sarkar.—India and the Gold Standard (II.), by M. R. Sundaram Iyer.—History of the Constitutional Movement in Japan (II.), by R. G. Pradhan.—Star Pictures (II.), by Sister Nivedita.—Delhi, the Rome of Asia.—Coronation in Ancient India, by H. G. P. Nigam and G. Sarma.—Information for Indian Students Intending to come to the Pacific Coast of the United States, by S. Das.—Sister Nivedita, an English Tribute, by S. R. Ratcliffe.—Comment and Criticism.—Reviews and Notices of Books.—etc., etc. (See p. 57.)

Modern Review, January, 1912, Vol. XI., No. 1, contains: Frontispiece.—Star Pictures (III.), by Sister Nivedita.—The Jews, by H. Cox.—The Religion of the Future, by Ch. E. Eliot.—Woman in the West, by Har Dayal.—The Cabuliwallah, by R. Tagore and Sister Nivedita.—Folktales, Riddles, Proverbs, and Dramatic Games of the Mundas, by S. Chandra Roy.—The Law Courts of Chundragupta, by N. Law.—History of Aurangzib, by J. Sarkar.—The Character and the Origin of the Puranas, by B. C. Mazumdar.—Dravidian Scupture, by O. Coomar Gangoly.—Kashmir and the Kashmiris (III.), by M. Lal.—Rituals at Hindu Coronation: their Constitutional Aspects, by K. P. Jayaswah.—Comment and Criticism.—Reviews and Notices of Books.—Notes.—etc., etc. (See p. 57.)

Modern Review, February, 1912, Vol. XI., No. 2, contains: Frontispiece.—A Note on Historical Research, by Sister Nivedita.—Will War ever end? by D. Chunder Ghose.—Sister Nivedita, by T. K. Cheyne.—Phulkari Work in the Panjab, by S. Gupta.—Greater India, by Bhai Parmanand.—Indian

Indenture System in the Colonies, by Manilah M. Doctor.—History of Aurangzib, by J. Sarkar.—Legal Procedure in Chandragupta's Time (I.), by N. Law.—Vernacular Education in the Days of the East India Company.—The First Indian Explorer of Thibet, by Ch. Chandra Bandyopadhyay.—Reviews and Notices of Books.—Notes.—etc., etc. (See p. 58.)

Monatsschrift für Geschichte und Wissenschaft des Judentums, September-October, 1911, Vol. LV., Parts 9-10, contain: Die Ethik R. Saadjas, by D. Rau.—Das "Steinewerfen" in Koheleth iii. 5 in der Denkalionsage und im Hermeskult, by L. Levy.—Ursprung, Begriff, und Umfang der allegorischen Schrifterklärung, by L. Treitel.—Die Wortführer des Judentums in den ältesten Kontroversen zwischen Juden und Christen, by M. Freimann.—Die Tefilla für die Festtage, by T. Elbogen.—Beiträge zur Geschichte und Literatur im gaonäischen Zeitalter, by S. Eppenstein.—Besprechungen.—etc., etc. (See p. 58.)

Moslem World, January, 1912, Vol. II., No. 1, contains: Islam in Nyasaland, by A. L. Hofmeyer.—The Nearest Way to the Moslem Heart: A Symposium, by J. Cantine, A. Shab, J. C. Purdon, and G. F. Herrick.—The Arab Rebellion in the Yemen, by J. C. Young.—The "Burden-Bearer."—A Working Library on Islam, by S. M. Zwemer.—The Entering Wedge, by J. P. McNaughton.—Some Moslem Apocryphal Legends, by P. L. Cheïkho.—The Koran Doctrine of Redemption, by W. Knietschke.—Hyderabad, Deccan, by G. E. Brown.—Moslems and the Indian Unrest, by S. M. Mitra.—Reviews.—Notes on Current Topics.—etc., etc. (See p. 58.)

Muslim Review, October, 1911, Vol. IV., No. 10, contains: The late Nizam: His Life and Times, by M. Aziz Mirza.—Speeches and Pronouncements.—Condolences and Appreciations.—Miscellaneous.—Supplement.—etc., etc. (See p. 58.)

Muslim Review, November-December, 1911, Vol. IV., Nos. 11-12, contain: Islam from a Puritanic Standpoint, by M. S. Hasan.—The Temperance Movement and the Moghal Kings, by J. N. Sammadar.—Alamgir: a Defence, by M. M. Usufpuri.—Influence of Sufism, by S. G. S. A. Hassamy-ul Warsy.—Islam and the Pardah, or the Emancipation of Muhammadan Women, by M. S. Mohideen.—The Imperial Conference and India, by Seraj-ul-Islam.—The Delhi Antiquities (I.), by M. K. "Shamim" Arvy.—Criticism and Discussion.—Editorials and Miscellaneous.—etc., etc. (See p. 58.)

Orientalisches Archiv, January, 1912, Vol. II., Part II., contains: Zur Topographie Konstantinopels im XVI. Jahrhunderts (II.), by C. Gurlitt.—Eine Freudenfeier im türkischen Heerlager zu Ofen am Ende des XVI. Jahrhunderts, by F. W. Brepohl.—Das chinesische Glas, by M. von Brandt.—Ursprung der japanischen Motive in Kunst und Kunstgewerbe, by F. G. Müller-Beeck.—Kleine Mitteilungen.—etc., etc. (See p. 58.)

Prabuddha Bharata, December, 1911, Vol. XVI., No. 185, contains: Sri Ramakrishna's Teachings.—Occasional Notes.—Discourses on the Vedanta, by

F. J. Alexander.—Conversations with the Swami Vivekananda (XVI.).—The Destiny of Life, by K. S. D. Aiyengar.—Sarvopanishat.—From East to West.—Ella Wheeler Wilcox on the Vedanta Philosophy.—The Coming Semicentennial of Swami Vivekenanda's Birthday.—In Memoriam: The Sister Nivedita (II.).—News and Miscellanies.—etc., etc. (See p. 59.)

Prabuddha Bharata, January, 1912, Vol. XVII., No. 186, contains: Sri Ramakrishna's Teachings (XIII.).—Occasional Notes.—Guru and Disciple, by Sister Nivedita.—Discourses on the Vedanta, by F. J. Alexander.—The Divine and the Human.—India's only Treasure, by Br. Chandrasegarum.—Sarvopanishat.—Conversations with the Swami Vivekananda (XVII.).—Glimpses.—Reviews.—Vasishtha and Visvamitra, or the Attainment of Brahmanhood.—News and Miscellanies.—etc., etc. (See p. 59.)

Proceedings of the Society of Biblical Archæology, December, 1911, Vol. XXXIII., Part VII., contains: The Hittite Inscription at Aleppo, by A. H. Sayce.—Tablets from Kiš, by S. Langdon.—A Study in Biblical Philology, by C. J. Ball.—Two Coptic Acknowledgments of Loans, by H. R. Hall.—Three Seal-Cylinders, by A. H. Sayce.—etc., etc. (See p. 59.)

Proceedings of the Society of Biblical Archæology, January, 1912, Vol. XXXIV., Part I., contains: The Reign of "Rîm-Sin" and the Conquest of Tsin, by W. T. Pilter.—The Aramaic Ostracon from Elephantinê and the Festival of Passover, by S. Daiches.—Note on the Mananâ-Tapium Dynasty at Kish, by C. H. W. Johns.—Notes on Ezekiel xxix. 19, and Baal-Khamman, by A. H. Sayce.—The Canaanite Alphabet, by E. Naville.—Notes on some Egyptian Antiquities (XII.), by W. L. Nash.—etc., etc. (See p. 59.)

Recueil Travaux Relatifs à la Philologie et l'Archéologie Égyptiennes et Assyriennes, Vol. XXXIV., Fascs. I. et II., contain: Iranisches, von A. Hoffmann-Kutscke.—Beiträge zur Geschichte der Spat-Ägyptischen Religion: Religion Pelusiaca; der Name der Sarabaiten; zum Ägyptischen Idealater, von Adolf Jacoby.—Lesefrüchte, von Fr. W. von Bissing.—Quelques Variantes du "Proscynème" sous l'Ancien Empire, par H. Sottas. — Does Fenkhu Φοινεξ by H. R. Hall. — "Apotheosis by Drowning." — Offner Brief an Herrn F. Ll. Griffith, von Fr. W. von Bissing. — Ramsèssi-Ptah, par G. Daressy.—Notes on the Study of Sinuhe, by Alan H. Gardiner.—La Titulature Pharaonique de Ptolémée César et ses Monuments de Koptos, par Raymond Weill.—Monuments Égyptiens du Musée Calvet à Avignon, par A. Moret.—Recherches sur la Famille dont fit partie Montonemhat, par Georges Legrain.—Nouvelles Notes d'Épigraphie et d'Archéologie Assyriennes, par V. Scheil.—Notes et Remarques, par G. Jéquier.—J. D. Lieblein, par G. Maspero.—etc., etc. (See p. 59.)

Reis and Rayyet, November, 1911, Vol. XXX., No. 1,499, contains: The Royal Visit.—Memory of Sedan.—The Origin and Use of British Durbars.—Home Rule.—R. B. Calica Dass Dutt's Retirement.—Revolution of China.—etc., etc. (See p. 59.)

Reis and Rayyet, December, 1911, Vol. XXX., No. 1,500, contains: Durbar Week.—Indian National Congress.—Programme of the Delhi Coronation.—Italo-Turkish War.—Revolution in China.—The Royal Visit.—Their Majesties Arrive.—The Official Secrets Act.—The Society of Oriental Art.—etc., etc. (See p. 59.)

Reis and Rayyet, December, 1911, Vol. XXX., No. 1,501, contains: Their Majesties in India.—The Entry to Delhi.—Fire in Durbar Camp.—A Hindu Coronation.—Their Majesties in Bombay.—St. Andrew's Dinner.—Intermarriage.—etc., etc. (See p. 59.)

Reis and Rayyet, December, 1911, Vol. XXX., No. 1,502, contains: The Durbar.—India's Memorial to King Edward.—The Imperial Durbar.—The Announcements.—etc., etc. (See p. 59.)

Reis and Rayyet, December, 1911, Vol. XXX., No. 1,504, contains: Their Majesties in Calcutta.—etc., etc. (See p. 59.)

Reis and Rayyet, January, 1912, Vol. XXXI., No. 1,505, contains: New Year's Honours.—Durbar Honours.—The Royal Visit to Calcutta.—etc., etc. (See p. 59.)

Reis and Rayyet, January, 1912, Vol. XXXI., No. 1,507, contains: Revolution of China.—The Honours.—The Indian Museum and Economy.—Babu Ram Gopal Ghose.—A Christian Preacher in Court.—etc., etc. (See p. 59.)

Reis and Rayyet, January, 1912, Vol. XXXI., No. 1,508, contains: Hindu University Scheme.—Burma a Crown Colony.—Old Calcutta.—The Sins of Salam.—etc., etc. (See p. 59.)

Review of Religions, November, 1911, Vol. X., No. 11, contains: God Save the King ?—The British Government and Jehad.—Is the Holy Quran the Word of Man ?—etc., etc. (See p. 59.)

Review of Religions, December, 1911, Vol. X., No. 12, contains: Professor Buhl on Islam.—The Escape of Jesus from the Cross.—Notes and Comments.—etc., etc. (See p. 59.)

Review of Religions, January, 1912, Vol. XI., No. 1, contains: Twofold Significance of the Coronation, or Fulfilment of a Great Prophecy.—Islam and Modern Sciences.—Notes and Comments.—etc., etc. (See p. 59.)

Revue du Monde Musulman, November, 1911, Vol. XVI., No. 11, contains: La Conquête du Monde Musulman.—Les Missions Évangéliques Anglo-Saxonnes et Germaniques.—Histoire des Missions.—Congrès du Caire.—Congrès d'Edimbourg.—Congrès de Lucknow.—Organisation Matérielle des Missions.—Littérature.—Conclusions.—etc., etc. (See p. 59.)

Sphinx, November, 1911, Vol. XV., Fasc. V., contains: J. Lieblein.—Liste Chronologique des Œuvres de Lieblein, by E. Anderson.—La Ligne 9 de la Stèle du Songe, by E. Anderson.—Comptes Rendus Analytiques.—etc., etc. (See p. 59.)

Tropical Agriculturist, November, 1911, Vol. XXXVII., No. 5, contains: Agriculture and Scientific Research.—Some Stray Notes on Sapium.—Cocoanut-Growing in the Philippine Islands.—Fruits Worth Growing in Ceylon.—Miscellaneous Products.—Plant Sanitation.—Miscellaneous.—etc., etc. (See p. 60.)

Tropical Agriculturist, December, 1911, Vol. XXXVII., No. 6, contains: British Guiana and Indiarubber.—Rubber Industry and the Exhibition.—Bamboo Hats: a Growing Industry.—Paddy Cultivation in Ceylon during the Nineteenth Century.—Plant Sanitation.—Scientific Agriculture.—Miscellaneous.—etc., etc. (See p. 60.)

Vienna Oriental Journal, Vol. XXV., No. 3, contains: Mitteliranische Studien (I.) by C. Bartholomae.—Proben der mongolischen Umgangssprache, by W. Grube.—Ṛgveda VIII. 100 (89), by J. Charpentier.—Aus der Sammlung der demotischen Papyri in der königlichen-bayrischen Hof- und Staatsbibliothek zu München, by N. Reich.—Ku-Ṛar, iškaru und אשבר, by F. Hrozny.—Reviews.—Miscellaneous Notes.—etc., etc. (See p. 60.)

Word, November, 1911, Vol. XIV., No. 2, contains: Hope and Fear, by the Editor.—The Inner Life and Jesus, the Christ, by C. H. A. Bjerregaard.—What Theosophy has Taught Me, by E. Herrmann.—Two Men in the Skin of One Man, by Chab Jerre Guardius.—The Sepher Ha-Zohar: the Book of Light, by Nurho de Manhar.—etc., etc. (See p. 60.)

Word, December, 1911, Vol. XIV., No. 3, contains: Wishing, by the Editor.—The Universal Mind in its Manifestation of Tao-Hermes.—Logos-Buddhi, by Ch. A. Boardman.—The Land of the Mohneghrabbers, by S. S. Neu.—The Inner Life and Jesus, the Christ, by C. H. A. Bjerregaard.—The Sepher Ha-Zohar: the Book of Light, by Nurho de Manhar.—etc., etc. (See p. 60.)

Zeitschrift für die Alttestamentliche Wissenschaft, 1912, Vol. XXXII., Part I., contains: Zur Weiterführung des alttestamentlichen Wörterbuches, by L. Köhler. — Zu den Onomastica, by E. Nestle. — Der Evaspruch in Genesis iv. 1, by E. König.—Elisas "Berufung," by E. Böklen.—Die Strophische Gliederung von Jes. xxi. 1*b*-10, by P. Lohmann.—Die Grundbedeutung der hebräischen Wurzel קדר, by A. Büchler.—Religionsgeschichtliches aus "Koldewey, Die Tempel von Babylon und Borsippa," by A. Gustaos.—Zum Gedächtnis an Professor Dr. G. Wildeboer (1855-1911), by F. M. Th. Böhl.—Miszellen.—etc., etc. (See p. 60.)

Zeitschrift für Assyriologie, December, 1911, Vol. XXV., Parts III.-IV., contains: Ueber den jüngsten bisher bekannten hagiologischen Ge'eztext, by C. Jaeger.—Chronologisches und Soziales aus der Zeit Lugalanda's und Urukagina's, by F. X. Kugler.—Dschanhoi, die amharische Bezeichnung für "Majestät," by E. Mittwoch.—Aramäisches, by Fr. Schulthess.—A Neo-Babylonian Syllabary of the Class Sc, by L. W. King.—Some New Lights on Babylonian Astronomy, by F. X. Kugler.—Abessinische Miszellen, by E. Littmann.—

Studien zu C.T. I., III., V., VII., IX., und X., by A. Deimel.—Bemerkungen zum Oxforder ägyptisch-aramäischen Papyrus H, by E. Pritsch.—Spechsaal. —Recensionen.—etc., etc. (See p. 60.)

Zeitschrift für Assyriologie, February, 1912, Vol. XXVI., Parts I.-III., contains: Inkonsequenzen in der hebräischen Punktation, by Th. Nöldeke.—Il Codice sacerdotale, by T. Guidi.—Jotham's Fabel (Judges ix. 7-15) rhythmischkritisch behandelt, by J. W. Rothstein.—Die Našim Haṣṣobeoth, by B. D. Eerdmans.—The Hebrew Word קִעוֹן, by A. A. Bevan.—Aus Mose ibn Chiquitilla's arabischem Psalmenkommentar, by S. Poznański.—New Notes on some Old Inscriptions, by Ch. C. Torrey.—Qirqisānī's Polemik gegen den Islam, by T. Friedlaender.—Zwei assyrische Berichte, by C. Bezold.—Aramäische Lurchnamen, by T. Löw.—Ueber einige Klassen südarabischer Lehnwörter im Koran, by H. Grimme.—Christliche Polemik und islamische Dogmenbildung, by C. H. Becker.—Die Ḥashwīya, by M. Th. Houtsma.—A Fetwa on the Appointment of Dhimmis to Office, by R. Gottheil.—Sa'd ès-Suwênî, ein seltsamer Walî in Ḥadhramôt, by C. Snouck Hurgronje.—Die persische Šu'ūbīja und die moderne Wissenschaft, by W. Barthold.—Description of a Silver Amulet, by D. B. Macdonald.—Altarabische Amulette und Beschwörungen, by E. Mittwoch.—Zur Kritik des Dīwāns der Huḏeiliten, by J. Barth.—Contribution à l'Étude du Dîwân d'Aous ben Hadjar, by R. Basset.—etc., etc. (See p. 60.)

II.

NEW ORIENTAL BOOKS.

Published in England.

AIYANGAR (S. K.).—Ancient India. With an Introduction by V. A. Smith. 8vo. Cloth. With 2 Maps. 1912. 6*s.*

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1740

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LUZAC'S

ORIENTAL LIST

AND

BOOK REVIEW.

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I.

REVIEWS, NOTES, AND NEWS.

An Essay on Hinduism: its Formation and Future, by **Shridhar V. Ketkar,** forms Vol. II. of the author's "History of Caste in India." After distinguishing the Western idea of "religion" as a society whose members share in a common stock of saving doctrines, and form a single social group, from the Hindu idea of Hinduism as a social hierarchy in which the various grades, while all sharing in common in the "mānava-dharma," or moral duties incumbent upon all humanity, are separated from one another by a variety of caste duties, rites, and doctrines, he proceeds to analyze the internal bonds holding together these sections in a system of social (not religious) union, and the modern conditions of Hinduism. He then proceeds to unfold his theory of social evolution, and applies it to Hinduism, following the lines of Spencer's thought, after which he discusses the future of Hinduism. There is much acute and valuable observation in this study of Hindu conditions by a Hindu, and also much that will arouse Western readers to criticism. For example, is it true that "the process of isolation and differentiation of the world's peoples has now almost come to an end," as he airily lays down on p. 117? Present-day politics suggest the reverse. What, then, becomes of the ideal that he expresses in the words: "The chief work to be done for the reform of Hinduism is to create a society perfectly integrated, with a view that it may find a fit place in the cosmopolitan system"? To the sober statesman the ideal of an "integrated" Hindu society seems utterly beyond the range of practical possibility, and the methods that Mr. Ketkar recommends to this end, including the recommendation that "the dominant community should try to compel uniformity" (p. 147), are exactly the same as those which inspire the worst excesses of Russian bureaucracy. (See p. 97).

In **Der Gesang des Heiligen,** Professor **Paul Deussen** gives us a translation of the ever interesting Bhagavadgītā (reprinted from his large volume entitled, "Vier Philosophische Texte des Mahâbhâratas"), with a preface, in which, analysing the poem, he defends its unity, and maintains his well-known view that it represents, not a hybrid philosophy, but a transitional phase of thought, in which "the old Upanishadic doctrine of the sole reality of the Âtman, beside which all else was a mere phantom, Mâyâ, passes over into a dualism, in which Mâyâ has reached a position independent of the Âtman, but again dependent upon it, as the Âtman as Purusha is opposed to it, and

again includes it." There is much to be said in favour of this view, and as the book is marked by the vigorous thought and learning that are usual in Professor Deussen's works, it may be commended to all students of Hindu philosophy. (See p. 245).

The fact that Professor **Paul Deussen's Geheimlehre des Veda** has now reached a fourth edition speaks literally " volumes " for the desire of educated Germany to gain a knowledge of the sources of Vedantic philosophy. We have previously noticed this work in these columns, and need now only repeat that it comprises, after an introduction, careful translations of the most important passages in the Vedas, Brāhmaṇas, and Upanishads bearing on the monistic idealism of the Vedānta. That it is by Dr. Deussen is a sufficient guarantee of good workmanship, and we may add also that the book is well and tastefully printed.

When the Sanskrit text of **Aśvaghosha's** poem, **Buddha-charita,** was published in the " Anecdota Oxoniensia " in 1893 by the late Professor **E. B. Cowell,** followed in 1894 by a translation by the same scholar in the Sacred Books of the East, students began to realize that this work opened new vistas in the sphere of Hindu literature. It was not merely that the thirteen and a half cantos of Aśvaghosha's life of the Buddha (the remainder are unhappily lost, and are supplemented by the work of Amṛitānanda) are of considerable merit as poetry ; they also filled a void in history. Aśvaghosha must have lived about the first century of our era ; his poem is, therefore, the first specimen of the finished classical art that we can date with some precision. It thereby raises interesting problems in connection with the poems of the great master of Sanskrit Kāvya, Kālidāsa, who in several passages uses very similar figures and phrases. From this fact most scholars have concluded that Kālidāsa imitated and improved upon Aśvaghosha. The opposite inference, however, has been drawn by Professor **Gopal Raghunath Nandargikar,** who, accepting the first century as the date of Aśvaghosha, maintains that Kālidāsa was his model, and must therefore have preceded him by some time. This view he has again set forth in the introduction to his recently published edition of the first five cantos of the " Buddha-charita," maintaining his thesis with much erudition and ingenuity. We regret to say that we are not convinced by his arguments, but we hope that students will ponder them duly as they deserve. His edition of the text is likely to be very useful in schools and colleges, giving simple but full explanations of the Sanskrit with translation in English. (See p. 108).

To all who like good tales, and especially Eastern ones, we can warmly recommend the first volume of **Village Folk-Tales of Ceylon,** collected and translated by Mr. **H. Parker,** who was formerly in the Irrigation Department in Ceylon. The stories here told are interesting in themselves as stories, and will make their appeal to any man, woman, or child who already appreciates " Grimm's Fairy-Tales " or the " Arabian Nights." But they also have a highly scientific interest to the ethnologist and student of Eastern folk-lore, by whom Mr. Parker's notes and very full index will be warmly appreciated.

Mr. Parker is to be congratulated on the able manner in which he has collected the tales current among both the higher and the lower castes in Ceylon. (See p. 50).

A work that will be of interest at the present time is **Modern India,** by Sir **J. D. Rees,** K.C.I.E. The general reader is, perhaps, most familiar with the author's name in connection with the House of Commons, where he has, indeed, been referred to as "the Member for India." But Orientalists are familiar with the fact that such political influence as he possesses rests on a wide practical experience of Eastern affairs, since he has held important civil and administrative posts, having served as British Resident in Travancore and Cochin, and as an additional member of the Governor-General's Council. The author is thus admirably qualified to express an opinion on the pressing questions of education, administration, and reform in our Indian Empire; and the fact that his book was written before, and not after, the King's visit, is an advantage rather than the reverse. We can warmly recommend it to anyone in search of information on Indian matters from the official and the social sides.

The Life and Work of Romesh Chunder Dutt, by **J. N. Gupta,** M.A., I.C.S.—This biography of the famous Bengali author and politician will be welcomed by all who knew him as well as by all interested in the modern development of India. It is largely due to his labours in bringing and keeping Indian questions before the British public that a greater interest in Indian concerns is noticeable in England to-day. Romesh Chunder Dutt was a striking falsification of the alleged incompatibility of fusion between East and West. The genial personality that emerges from these pages, full of vitality and enthusiasm, fair, upright, sincere, neither arrogant nor cringing, warm-hearted and generous, would seem to embody some of the finest ideals of the West, while the East, as represented by India, worships him as one of her greatest sons. Perhaps he was unique, typical of a period, gathering up in himself some of its strongest tendencies, embodying its highest ideals. Yet few who know India will deny that she has others like him, ready as he to serve their country with single-hearted purpose, and gifted like him with the power and the will to do it.

The biographer has wisely let Romesh Chunder Dutt speak as much as possible for himself, and we learn much of his life's story from his letters to his brother, to his friends, to his family, and to the various statesmen and politicians with whom he was at different times in correspondence. His was a varied and busy life from the moment that he entered the Indian Civil Service in 1869 till his death in Baroda at the age of sixty-one. Had Dutt's activities been confined to his duties as a civilian, he would have deserved signal notice for the way in which he fulfilled these. Not only did he reach a higher position than had as yet been held by a native in the service; the way in which he administered the various districts to which he was appointed earned for him the unstinted praise of the Government. All the more credit to him that during these busy years of his life his leisure was devoted to the study

of his country's history. "The History of Civilization in Ancient India," written between 1888 and 1890, was the outcome of this. undertaken with the aim of interesting Indians in their past history. His historical and social novels, written during the same period, had a similar aim—to illustrate the India of the past and the present through the medium of fiction, to rouse in his countrymen a sense of the continuity of their history, to set the past in its true light, and to use it to interpret the present. For, before all things Romesh Chunder Dutt was a patriot in the truest sense of the word. He loved his country, was proud of her, and, having devoted his life to her, counted everything as means to one end—her service. To have more freedom for this purpose, he cut short his Civil Service career, and lived in England for seven years to fight the cause of his Motherland. By speeches, by lectures, by interviews with public men, by letters to the Press—in short, by every means in his power—Dutt worked to rouse sympathy in England for India, to influence Parliament for India's good, to win the support of the democracy for progressive measures in India, and to awaken wider interest in the subject in Europe by means of literature and history. Only a man of consummate energy and courage could have fought as he did in the teeth of discouragement and disappointment, but, unlike many reformers, he lived to see some of his work bear fruit. The principle for which he fought was sound and simple. While acknowledging the benefits India gets from English rule, he urged an increasing association of educated Indians in the government of their country, and repudiated every tendency in modern legislation which seemed to him to endanger this principle. He was a stern critic of the Government, attacking the weak points in its legislation unsparingly, especially in matters affecting the agricultural classes in India, approaching these questions with the knowledge of the expert in economics.

Called in 1904 to Baroda by the Gaekwar to assist him in remodelling the government of the State—one of the most advanced in India—Romesh Dutt accepted the invitation, and set about the work of reform with characteristic energy and method, acting until 1907 as Revenue Minister there. The two last years of his life were occupied with the discussions of the Decentralization Commission, of which he had been appointed a member. His correspondence with Lord Morley shows his attitude towards the reform schemes then in preparation, and the extent to which these were modified in response to his representations. His death in 1909 at Baroda, whither he had returned in 1909, was comparatively sudden, and due to heart failure brought on probably by overwork. India mourned as one man at his loss. He belonged to the highest type of reformer, though the type, perhaps, least understood and appreciated. As he wrote to Lord Morley: "A reformer who is moderate is between two fires. He has no friends, as I have found to my cost." Looking at what he accomplished, this may be regarded as an unduly pessimistic utterance. There were but few moments in his life when disappointment dimmed the grand faith he had in his mission, or quenched the splendid enthusiasm with which he worked for the cause of his Motherland, and numerous remarks in his letters show that, in spite of failure in some direc-

tions, he was conscious of steady progress towards the goal at which he aimed. The book is well got up, well written, and contains portraits of the various members of Mr. Dutt's family, and of other noted personalities with whom he came in contact during his career. (See p. 32).

We have much pleasure in calling attention to the **Archæological Survey of Mayurabhanja,** by **Nagendra-nath Vasu,** of which the first volume has lately appeared. From both an artistic and an historical point of view the remains of this district well deserve study, and the generous patronage of its Maharaja is repaid by the merit of our book. Besides the strictly archæological descriptions, the book contains two particularly interesting sections—one on the supposed Scythian origin of sun-worship, and the Brahmans associated with it in India ; the other on the history of Buddhism in Bengal and Orissa. Most readers will be surprised to learn that there was a strong under-current of Buddhism in the early Vaiṣṇava poets of Bengal, and that this influence, after running underground for some centuries, has again recently risen to the surface. It is a most fascinating chapter in the history of religious literature.

On several occasions we have noticed the works of the Svāmi Nīlakaṇṭha Tīrtha, and the little school of modern Advaiti students associated with him ; and we have now to mention a little poem, the **Nīlakaṇṭha-tīrtha-svāmi-charyā,** by **M. K. Nārāyaṇa Piḷḷai** and Pandit **Śiva-prasāda,** two disciples of the Svāmi who have given in Sanskrit verse of considerable merit a biography of their master, to which Mr. K. Śankara Piḷḷai contributes a preface in English.

We have received for notice two publications of the Vedânta Society of New York, both by the Swâmi **Abhedânanda.** The first of these is Vol. I. of **Great Saviours of the World,** containing an outline of the teachings ascribed to Krishṇa, Zoroaster, and Lao-tzĕ, which will be followed by further volumes dealing with the lives and doctrines of Buddha, Christ, Mohammed, and Râmakrishṇa. The object of this work is described by the author as "to show that the fundamental teachings of the founders of the great religions of the world have had the same spiritual keynote, and that the stories connected with their lives and miraculous deeds are similar to those of Jesus the Christ"; and that "the universal religion of Vedanta embraces the teachings of all the Saviours of the world, and that it establishes harmony among all sectarian religions." Naturally, the method is rather one of doctrinal exposition of the neo-Vedanta than of critical biography. The other book is styled **Human Affection and Divine Love,** and endeavours to set forth in popular form something of the Hindu conception of *bhakti*, or perfect spiritual love of man for the Divine Ideal. (See p. 94).

The **Report of the Conference of Orientalists, including Museums and Archæology Conference, held at Simla, July,** 1911, has been published by Government in the form of a folio Blue book, and now lies before us. It contains much that will interest those who care for Eastern and Western studies in India. Thus, for example, the question of maintaining Pandits as a class for the sake of

their traditional though uncritical learning was discussed at some length, and with considerable sympathy. An important proposal was brought forward for the establishment of a Central Institute of Oriental Studies, somewhat on the lines of the French and German schools. Discussions were also held on the curricula of examinations for linguistic competence, the organization of museums, the arrangements for archæological researches, and other cognate subjects. While the statements of some of the delegates bore testimony to some unsatisfactory features in the educational systems of India, on the other hand the fact that the Congress was held under Government auspices and approached the problems as it did is of good augury for the future.

An English-Hindustani Vocabulary of Three Thousand Words for Higher Standard and Proficiency Candidates; or, The Right Word in the Right Place, by Lieutenant-Colonel **D. C. Phillott.**—An excellent production, and invaluable for candidates for Army and other examinations. In his official capacity as examiner the author has had ample experience of the haphazard manner in which candidates translate English words by some familiar Hindustani term, or by the use of any one out of several to be found in a dictionary, without considering whether it accurately expresses the idiom or particular meaning of the English. We all know how many varied and totally different meanings are expressed by a single word in English, so that candidates should exercise great care in selecting "the right word in the right place." Some of the ludicrous mistakes made in this respect by candidates are noticed in the author's Introduction. In this vocabulary the different shades of meaning of English words are carefully explained and rendered by appropriate Hindustani equivalents. References are also frequently made to English synonyms which occur in the vocabulary. In order to make the meaning of some words quite clear, the author has occasionally given an illustrative sentence. In some cases a single word would have been enough. For example, the words "own" and "owner" might have been simply translated by *apnā* and *mālik* respectively, instead of being bracketed together, as though they were synonymous terms, and explained by *is kā mālik kaun hai*, or "Who is its owner?" A few medical and unnecessary words might well have been omitted, but, on the whole, the words in the vocabulary have been carefully selected, and are such as present the greatest number of varied meanings, some of which are capable of being rendered by choice Hindustani idioms. (See p. 48).

Chinese Legends and Lyrics.—All who are interested in Chinese literature will be glad to note that this little volume of verse has reached a second edition. As the title implies, it consists of a number of narrative and lyrical pieces, most of which have been translated by Dr. **Martin** from the Chinese, while others are the product of his own inspiration. The former class will naturally prove the more interesting to readers outside the author's domestic circle, especially in those cases where the Chinese text is given. It is a pity, by the way, that this could not have been done consistently throughout. On

comparing some of the poems with the originals, we find that Dr. Martin is no believer in the law laid down by a few theorists that translation should be above all things literal, even at the expense of beauty and natural idiom. On the whole, his Muse seems to be more at home in the narrative ballad than in the highly condensed lyric, the essence of which so easily evaporates in the process of translation. But so few attempts are made to render Chinese poetry at all, owing to the immense difficulties of the task, that one must not be too critical when a writer has the courage to submit his results to the public. The book will, at any rate, afford pleasant and instructive reading to many, both in the Far East and at home. It should be added that the number of pieces in this new edition has been more than doubled.

Mr. **Marshall Broomhall,** the editorial secretary to the China Inland Mission, has written a book on **Islam in China: a Neglected Problem,** which will be read with interest by many people in this country. One fact he emphasizes is the wide diffusion of Mohammedans in China, the Moslem population being larger there than in Egypt, Persia, or Arabia. Mr. Broomhall, who has had practical experience as a missionary to the Chinese, here advocates the establishment of missions to this large section of the Chinese population, and he is of opinion that systematic effort would be as successful as it has proved among the Mohammedans of Malaysia. The work has been issued under the auspices of a Commission appointed by the World's Missionary Conference which met at Edinburgh in 1910. But, in addition to describing present-day conditions, Mr. Broomhall also treats the problem from the historical side, and his book thus gives a good deal of interesting information on the results of the intercourse between China and Arabia from the fifth century A.D. to the Tungan Rebellions. The book is supplied with some useful maps and good reproductions of photographs.

A useful **Manual of Palestinian Arabic for Self-Instruction** has been written by Dr. **H. H. Spoer,** formerly Fellow of the American School of Archæology and Oriental Research in Jerusalem, with the collaboration of **E. Nasrallah Haddad,** teacher of Arabic at the Teachers' Seminary of the Syrisches Waisenhaus in the same city. The aim of the authors has been to produce a book which would be of use to the Arabic student interested in the dialect as such, as well as to those requiring the language for daily use in Palestine. We may note that the book will also be of considerable service to the passing traveller, as, in order to give the exact pronunciation, Latin script has been used throughout. Semitic scholars will be glad to consult this latest study of a dialect of Arabic, which is now beginning to be better known than was formerly the case.

Professor **Friedrich Delitzsch,** in addition to his purely scientific attainments, has the faculty of popular exposition, which is denied to so many scholars, especially to those working in the Semitic field. His two latest brochures are admirable examples of the way in which he can interest the general public in the results attained by scientific study of the literature and monuments of Babylonia. In **Handel und Wandel in Altbabylonien** he gives a

very readable sketch of the development of trade and commerce in the valley of the Tigris and Euphrates, while in **Das Land ohne Heimkehr** he sketches for the general reader the beliefs of the Babylonians and Assyrians concerning death and the life beyond the grave. Both pamphlets are illustrated, the second with some interesting photographs, among others, of Assyrian grave-vaults at Ashur. (See p. 80).

The twentieth volume in the New Series of the "Oriental Translation Fund" contains **The Tarjumán al-Ashwáq,** a collection of mystical odes by **Muḥyi'ddín ibn al-'Arabí,** which has been edited, with a literal translation of the text and an abridged translation of the author's commentary, by Dr. **Reynold A. Nicholson,** of Cambridge. Although Ibn al-'Arabí is, perhaps, the most celebrated of Mohammedan mystics, only one of his 150 extant works has hitherto appeared in a European edition, and not one of his books had been translated into a European language. The greater number of his writings are in prose, but his poetical compositions include a lengthy Díwán and several smaller collections, one of which is the Tarjumán al-Ashwáq, or "Interpreter of Desires." The obscurity of its style and the strangeness of its imagery lend it considerable value to the student of Arabic poetry, and its interest is enhanced by the fact that it is accompanied by a commentary in which the author himself explains the meaning of every verse. Dr. Nicholson has here published it from three manuscripts—one in his own collection, and two others in the Leiden University Library. It is needless to say that the text is admirably edited and translated, while the introduction contains a careful description of the different recensions of the work. The composition contains many noble and striking passages, which help us to understand the great impression created by its author throughout the Moslem world. (See p. 65).

The fourth and concluding volume of "Thornton's Arabic Series" contains the **Third Reading-Book,** and, like its predecessors, has been edited by Dr. **Reynold A. Nicholson.** The "First Reading-Book" of the series, which was reviewed in our list on its appearance, includes a portion of Wright's "Arabic Reading-Book," and the present volume contains the remainder. Two short passages, which were transferred from the second to the first half, have here been omitted, and the eleventh Maqâmah of al Ḥarîrî has been substituted for the tenth, as it is more suitable to Western taste. The glossary has been lightened, and references are given to the sources of the various pieces, and to English and other translations which it might be of advantage to the student to consult. In addition to his own corrections and emendations, Dr. Nicholson has made use of others suggested by Professor Fleischer and the late Professor de Goeje. We offer him our congratulations on the completion of the task, entrusted to him by Mrs. Thornton on the death of her husband eight years ago. From the able way in which he has carried it out it will prove a worthy memorial to Frederick du Pre Thornton, the founder of the series, and to William Wright, the great Cambridge Semitic scholar, whose Arabic grammar and reading-book has thus been made more widely available to students. (See p. 293).

In the second part of the second volume of his **Études sur les Dialectes de l'Arabie Méridionale,** the Comte **de Landberg** has published an exhaustive and very able commentary on the prose texts in the preceding part of this volume, bearing the general title **Datînah.** In the course of the notes which illustrate and explain his renderings of the texts he has collected and published in this dialect, it is interesting to note that the author has occasion to differ on several important points from the conclusions put forward by Professor Carl Brockelmann in his "Grundriss der vergleichenden Grammatik der Semitischen Sprachen." This work dealt largely with Arabic dialects, many of them imperfectly known or incorrectly reported; and, by his first-hand knowledge and wide experience of the speech of South Arabian tribes, the Comte de Landberg has been able to offer several very pertinent criticisms and to modify more than one of the theses put forward as definite conclusions by the learned German Semitist. We shall be glad also to have his criticism of the recently published work on the "dialect" of Dhofar, by M. Rhodokanakis, which is promised us in the fourth volume of the work containing the glossary. Meanwhile, we congratulate the author on the great progress he is making in rendering available to Semitic scholars the rich results of his studies of the South Arabian dialects, of which so little has hitherto been known.

The fifth part of Vol. V. of the "Leipziger Semitistische Studien," edited by Professor August Fischer and Professor Heinrich Zimmern, is entitled **Das Pyramidenkapitel in Al-Makrīzī's "Ḫiṭaṭ,"** which is edited and translated by Dr. **Erich Graefe.** In it Dr. Graefe has attempted to settle the text of the chapter devoted to the Pyramids occurring in the great work on the geography and history of Egypt by the celebrated Arab historian Al-Makrīzī, who wrote in Cairo at the end of the fourteenth and during the first half of the fifteenth century. The Boulak edition of the text, which first appeared in 1853, and was reprinted in 1906, has been supplemented by a careful study of two Berlin manuscripts, described in Ahlwardt's Catalogue of Manuscripts in the Royal Library at Berlin, and of two other manuscripts in the Royal Library at Munich. Dr. Graefe has produced a careful and scholarly edition of this interesting chapter, and the translation he furnishes will render its contents available to all those interested in collecting evidence on the condition of the various pyramids in Egypt during mediæval times. (See p. 139).

Biblical and patristic scholars have already been laid under great obligations by Mrs. Gibson and her twin-sister, Mrs. Lewis, for the great mass of new material for study which for years past they have been collecting, editing, and translating with such unremitting energy and zeal. The latest evidence of their devotion to this field of Oriental research may be seen in three volumes of the series "Horæ Semiticæ," Nos. V.-VII., containing the Syriac text of **The Commentaries of Ishoʿdad of Merv,** edited, with an English translation, by Mrs. **Gibson.** In the numerous works which have been published by these gifted ladies hitherto the Syriac manuscripts have usually fallen to Mrs. Lewis's share, while Mrs. Gibson has undertaken the editing of the

Arabic ones. But with the first three volumes of the "Horæ Semiticæ" the rôles were reversed, and while Mrs. Gibson edited and translated the "Didascalia Apostolorum" in Syriac, Mrs. Lewis performed the same service for the Arabic version of the "Acta Apocrypha Apostolorum." In the volumes before us Mrs. Gibson gives us a further proof of her versatility by undertaking to edit and translate the commentaries of this famous but long neglected father of the Nestorian Church. Isho'dad, who was a native of Merv, became Bishop of Ḥadatha in Assyria, and was a competitor with Theodosius for the Patriarchate in 852. He wrote commentaries on most of the books of both Testaments. His most famous work, according to 'Abhd-isho', was that on the New Testament. The section here edited by Mrs. Gibson is that on the Gospels. She has had three manuscripts to work from—one in the Cambridge Library; a still better one lent by Professor Margoliouth of Oxford; and a transcript of one now at Urumiah, lent by Dr. Rendel Harris, who contributes an introduction to the work. The Gospel commentaries are interesting from several points of view, but perhaps their greatest importance lies in the authors quoted by their author. The occurrence in them of quotations from the Diatessaron of Tatian has already been pointed out, as well as quotations from the commentary of Ephrem upon the Diatessaron. Moreover, there is no doubt that Isho'dad draws largely upon Syriac Gospels which antedate the Peshiṭta version, and are usually known under the title of "Old Syriac." Mrs. Gibson has expended considerable pains in noting all such Biblical quotations or references, and they are conveniently noted in the margin of her translation. We are thus presented with a very important addition to Syriac literature in a form which is a credit to English Semitic scholarship. We offer our congratulations to Mrs. Gibson on the completion of her seven years' task. (See p. 292).

The first volume has been published of a work that should prove of considerable interest to Semitic students. It is entitled, **Legends of Eastern Saints, chiefly from Syriac Sources,** and is from the pen of Dr. **A. J. Wensinck.** This first volume contains the story of Archelides, which has hitherto been known by extracts only in Arabic and Coptic, edited respectively by Wüstenfeld and Erman. Dr. Wensinck here publishes in a complete form the Syriac, Arabic, and Ethiopic versions of the legend, the Arabic texts being taken from Karshuni manuscripts, though for typographical reasons the Syriac characters are not retained. From a comparative study of his texts, Dr. Wensinck concludes that the Syriac version, of which he gives a translation in addition to the text, represents the oldest type of the legend, the Arabic being far removed from its original simple style, while the Ethiopic has been shortened, and presents points of divergence from all the other versions. The story belongs to a series of romances, the origin of which Dr. Wensinck would trace to Constantinople, since the heroes were born there, and belong to the classes surrounding the Emperor. It was probably originally written in Greek, and originated between the fourth century and the ninth, the date of the oldest Syriac manuscript. Dr. Wensinck's work is an excellent instance of the

comparative method of editing, and we shall look forward with interest to his second volume, which, he tells us, will contain the legend of Hilaria, and that of Xenophon, Maria, John, and Arcadius, both from the same cycle of romances. We may add that this volume is already in course of preparation. (See p. 301).

The lamented death of **Adalbert Merx,** which took place in 1909, shortly after he had celebrated his seventieth birthday, has already been deplored in our List. Thirteen sheets of the concluding half of the second volume of his work, **Die vier kanonischen Evangelien nach ihrem altesten bekaunten Texte,** were already in type at the time of his death, and the manuscript of the whole work was finished, so that it has fallen to his son-in-law, Dr. **Julius Ruska,** to see the remaining sheets of the volume through the press. This concluding portion of the work is entitled **Das Evangelium des Johannes,** and gives a very full discussion of the text of that Gospel according to the Syriac palimpsest in the convent on Mount Sinai—a task he had done for the synoptists in the earlier part of his work. We already possess an excellent study of these Old Syriac Gospels in the new edition of the text which was published over ten years ago by Mrs. Lewis. But textual critics of the New Testament will be very glad to avail themselves of Merx's very full discussion of this important version, which forms a worthy capstone to the labours of the venerable Heidelberg professor. It is a source of satisfaction to his friends that he lived to complete with his own hand the important work on which he was engaged during the last decade of his life. (See p. 84).

The editors of the "Vorderasiatische Bibliothek" have been well advised to issue their latest publication, **Die Keilinschriften der Achämeniden,** edited by Professor **F. H. Weissbach,** in a complete form instead of splitting it up into a number of "lieferungen" issued at intervals. Professor Weissbach has made the study of the Achæmenian texts his life-work, and his monographs on the Persian and Susian, or Elamite, versions are well known. Special departments or aspects of this early stage of Persian culture, such as the chronology and the metric system, have formed the subject of exhaustive papers which he has contributed to learned journals, notably to the Zeitschrift of the German Oriental Society. He was, therefore, the scholar most fitted by previous study and experience to contribute the volume on the Achæmenian texts, and he has carried out his task in a very able manner. The student is here provided, within the compass of a single volume, with complete transliterations and translations of all the Achæmenian inscriptions. The transliterations of the Old Persian text and the Elamite version are given on one side of the page, and on the opposite page are the transliteration of the Babylonian version and the German translation. Thus the reader has all the versions open before him at one time, and is saved the labour of page-turning to which he has hitherto been subjected in earlier editions dealing with more than one version of the texts. The volume is provided with a list of proper names, and a good introduction giving references to previous publications, and it is needless to add that the work has been carried out in a very accurate and scholarly manner. (See p. 79).

To the same scholar, Professor **F. H. Weissbach,** we are also indebted for a complete and scholarly edition of the trilingual inscriptions on the grave of Darius at Naḳš-i Rustam, which has been published under the title **Die Keilinschriften am Grabe des Darius Hystaspis** in Vol. XXIX. of the "Abhandlungen der phil.-hist. Klasse der königl. Sachsischen Gesellschaft der Wissenschaften" (1911). For this edition Professor Weissbach has made use of the photographs taken by Marcel Dieulafoy and his wife in 1881, and others more recently secured by Professor Friedrich Sarre and Dr. Ernst Herzfeld, of Berlin, during their journeys in Persia, which were commemorated less than two years ago by their monumental work on "Iranische Felsreliefs." But of still more use for the reading of the inscriptions were some photographs taken by a Teheran photographer, Anton Sevruguin, for Dr. Hans Reichelt, who visited Persia in 1902. These photographs were placed at Dr. Weissbach's disposal in 1909, through Dr. Reichelt and Professor Bartholomae; the reader may judge of their quality by the excellent specimens which are given as plates at the end of the monograph. In addition to careful transliterations and translations of the texts, with notes, Professor Weissbach supplies us with a historical sketch of references to the monument in classical writers and in the works of mediæval and modern travellers, followed by a short but clear description of the monument and its inscriptions. It is needless to add that the work is a model of what such a publication should be.

The two latest volumes in the library of "Books on Egypt and Chaldæa" contain the first instalment of a series which it is intended to devote to a selection of complete texts, with translations, representative of the various departments of Egyptian literature, by Dr. **E. A. Wallis Budge.** The first volume is devoted to **Legends of the Gods,** and includes careful editions of the text, with translations, of the famous Egyptian legends dealing with the Creation (from the Book of the overthrowing of Āpep, in which it occurs in two versions of unequal length); the Destruction of Mankind, from the text on the walls of a small chamber in the tomb of Seti I. at Thebes; the story of Rā and the Snake-bite, from a hieratic papyrus at Turin; and the legend of Ḥeru-Beḥuṭet and the Winged Disk, from the Temple of Edfû. The Ḥeru-Beḥuṭet legend is of peculiar interest, as though, in its present form, it dates from the Ptolemaic period, it undoubtedly incorporates traditions of predynastic Egyptian history. The King of Egypt was always called Horus (Ḥeru), and the priests of Edfû, wishing to magnify their local god, attributed to him the conquest of Lower Egypt, which was achieved by the Kings of the South in predynastic times. In the legend the followers of Horus are called *mesniu*, or "blacksmiths," and on the walls of the temple they are represented as holding in the left hand a kind of dagger, and in the right a light dart tipped with metal. They undoubtedly represent the metal-using conquerors of Egypt, who by their superior armament were enabled to overcome the indigenous Egyptians of the later Stone Age, and to found the first historical dynasty of Egyptian Kings. Other legends in this volume are those of the Birth of Horus, the Princess of Bekhten, the Seven Years' Famine, and the Death

and Resurrection of Horus; and the volume is fitly concluded with the history of Isis and Osiris, translated from Plutarch's "De Iside et Osiride." In addition to the texts and translations, the work contains an interesting introduction, giving an account and discussion of each legend which is here included.

The second volume is of a historical character, and contains **Annals of Nubian Kings,** taken from the seven stelæ which originally stood in the great Temple of Gebel Barkal, some ten miles from the foot of the Fourth Cataract. Dr. Budge tells the interesting story of the discovery of the stelæ by an Egyptian officer on service in the Sudan, in 1862, during the rule of Sa'îd Pâshâ, who founded the Bûlâk Museum of Egyptian Antiquities. Under Mariette's instructions, the Governor of Dongola had the stelæ taken from the temple and loaded on to a barge for removal to Cairo, but they took over two years to reach their destination, in consequence of difficulties in getting through the cataracts. The texts describe the conquest of Egypt by Piānkhi about 721 B.C., the invasion of Egypt by Tanut-Åmen between 663 and 661 B.C., texts of the reign of Aspelta in the last quarter of the seventh century B.C., the conquest of eastern and southern parts of the Sudan by Heru-sa-âtef (about 550 B.C.), and Nâsasen's defeat of Cambyses, and his campaigns in the Eastern Sudan about 520 B.C. These valuable records of 250 years in the history of the Kingdom of Napata form extremely interesting reading apart from their value to the student in search of textual material. Dr. Budge has thus been well advised to preface them with a sketch of the history of the relations of Egypt with the Sudan and the growth of Egyptian possessions in that region, beginning with the great raid of Sneferu (Fourth Dynasty), and ending with the reign of Piānkhi. The reader is thus furnished with the historical background necessary for understanding these later Nubian records. As in the first volume, excellent bibliographies are given of each text, and the plan of printing text and translation on the same or opposite pages is of the greatest help to the student. We venture to hope that it will not be long before Dr. Budge gives us further volumes dealing with other sections of Egyptian literature. (See p. 95).

Under the title, **The Materials of the Painter's Craft,** a very interesting account has been given by Dr. **A. P. Laurie** of the composition and use of the various pigments and media used in painting of all kinds in Europe and in Egypt from the earliest times to the end of the seventeenth century. The book is attractively written, and will appeal to the general reader, while the detailed and practical information it supplies will enable a painter of pictures to repeat some of the methods which are proved to have best survived the test of time. The chapter which will appeal most to our readers is that dealing with the pigments used in Egyptian painting, which supplies a good deal of technical but interesting information. The book is excellently illustrated, and the fact that the first plate reproduces one of the spirited palæolithic drawings from the caves of Altamira is an indication that Mr. Laurie is quite up to date. (See p. 23).

A useful little book, giving a popular account of the collection of Egyptian funerary texts of a magical character, generally known as **The Book of the**

Dead, has been published by Mrs. **Tirard,** with an introduction by Professor **Naville.** The book has been expanded from a series of lectures given by the author some years ago, at the request of many of her audience, who desired to possess them in a more permanent form. The six lectures describe the funerary ritual of ancient Egypt, the history and purpose of the Book of the Dead, Egyptian notions concerning the under-world, and various problems connected with Egyptian ideas of morality and religion. It contains numerous illustrations and a good index.

Among the more notable of recent Egyptological publications is Part I. of the First Series of **Egyptian Hieratic Texts,** edited and translated by Mr. **Alan H. Gardiner.** The first series will be devoted entirely to **Literary Texts of the New Kingdom,** of which the first part deals with the Papyrus Anastasi I. and the Papyrus Koller, edited with the parallel texts. The first of these documents contains a satirical letter written by one scribe to another, which was probably composed about the time of Rameses II. ; and its popularity in the Ramesside schools is attested by the fact that no less than ten ostraca and papyri have been recovered, with portions of the text, none of them of more recent date than about the middle of the Twentieth Dynasty. This popularity was doubtless due, as Mr. Gardiner suggests, to the main theme of the composition being the profession of the scribe, since a belief in the dignity and advantages of that career was assiduously instilled into the mind of the Egyptian schoolboy by his preceptors. The text is of considerable value for its wealth of topics and the variety of its vocabulary, no less than for the light it throws upon Egyptian humour and forms of repartee. Of particular interest are the problems in mechanics and quantity-surveying which the writer sets his correspondent. Mr. Gardiner is to be congratulated on the acute and able manner in which he has interpreted this exceedingly difficult text. The Papyrus Koller, which concludes this part of the work, contains a collection of model letters on such subjects as the equipment of a Syrian expedition, a scribe's idleness, the collection of Nubian tribute, and preparations for Pharaoh's arrival. These, Mr. Gardiner has edited and worked out with the same great care and ability. The texts themselves are lithographed, and when more than one papyrus or ostracon is preserved, the parallel texts are set out side by side. The notes to the autographed texts are given on the opposite pages, so that the reader has all his material for study open before him at one time. It is unnecessary to point out the difficulties inherent in the study of Egyptian hieratic texts, upon which Mr. Gardiner is already recognized as one of the leading authorities. We will merely offer him our congratulations on the successful inauguration of his series.

Professor **D. S. Margoliouth** has contributed an interesting little volume on **Mohammedanism** to the "Home University Library of Modern Knowledge." One aspect of the subject on which the author lays stress is the influence of climate on both the tenets and the spread of Mohammedanism. He points out that Islam is a religion of the heat belt, the part of the earth's surface which lies between 30 degrees north latitude and 30 degrees south latitude,

with a mean temperature of 68° F. It is true that Islam has extended north of this belt, to an extreme limit of 41 or 42 degrees, and it is within this more northerly area that its most notable literary achievements have been produced. In fact, the general stagnation of Islamic countries, which native writers constantly acknowledge, the professor would trace, not to their doctrine of *kismet*, or "fate," but purely to climatic or racial influences. The book can be recommended as a stimulating little volume, written on unconventional lines.

Some five years ago Mr. **H. Belloc** gave us his impressions of Algiers in a little book entitled **Esto Perpetua.** We are glad to note that it has been re-issued in a very attractive form in "The Reader's Library." On re-reading the volume we are once more struck by the author's power of calling up a picture, or suggesting some reflection or chain of thought in a few words, or even by the turn of a phrase. His style is very like the dainty pencil sketches scattered through his pages. They convey far more by their suggestiveness than the most accurate and elaborate of photographs. We would recommend other travellers to adopt Mr. Belloc's methods—if they can.

We have received the first part of the second edition of Professor **Nöldeke's** well-known **Geschichte des Qorāns,** which is being edited by Professor **Friedrich Schwally,** of Frankfurt. A new edition of this excellent book has long been wanted, for it has taken its place in the learned world as the standard work upon its subject. All that was needed was a slight revision and annotation in certain sections in order to render it abreast of the most recent research, and that it should take account of the results of the more important researches which have been carried out since its original publication. Into no more capable hands than those of Professor Schwally could the task of such revision have been entrusted, and in its new guise we can warmly recommend to Oriental students this work of the veteran leader of Arabic studies in Germany.

Under the title, **Die Bücher Esra und Nehemja,** a careful textual and historical study of these two books has been published by Dr. **G. Jahn,** who also appends to his work a list of Hebrew proper names, with explanations of their meaning and derivation. In his introduction the author criticizes current views with regard to the composition and date of the works, while textual discussions of important passages follow in the form of a commentary. The book forms an interesting contribution to the study of the later Hebrew literature.

In the years 1901-1903 and 1906-1907 Dr. **Oskar Mann,** the Librarian of the Royal Library at Charlottenburg, undertook a series of journeys in Persia and Asiatic Turkey, in the course of which he collected a considerable amount of material illustrating the Kurdish and Persian dialects spoken in the various districts in which he sojourned. We have already noticed in our List the first part of his monograph entitled **Die Mundart der Mukri-Kurden,** which goes to form one of the projected volumes of his series of "Kurdisch-Persische Forschungen." In that part he gave a grammatical sketch of the

dialect of the Mukrî Kurds, together with a great body of illustrative texts printed in phonetic and Persian transcriptions. The present part of the work contains a complete German translation of these texts, together with a very interesting introduction, in which he discusses and describes the contents and form of the popular epic as it is found among the Eastern Kurds. Apart from the great linguistic value of Dr. Mann's studies, which to a considerable extent break entirely fresh ground, this present volume will appeal to all those interested in the comparative study of the stories and legends which are found scattered in various forms throughout Western Asia. We offer Dr. Mann our congratulations on the substantial progress he is making with his great work.

The eleventh volume in the attractive little series entitled "Türkische Bibliothek," which is being issued under the editorship of Professor Georg Jacob, of Erlangen, is entitled **Das Heiligtum al-Husains zu Kerbelâ,** and is from the pen and pencil of Dr. **A. Nöldeke,** who has been doing good work with Dr. Koldewey and the other members of the German expedition in Babylonia. He here gives a very valuable account of the shrine, illustrated by careful plans and photographs, of which we may specially mention the photograph of faïence tiles on Plate VIII. The author gives a description and a history of the shrine, and a useful bibliography.

We note that a French translation has been made by MM. **W. Marçais** and **M. Cohen** of Professor Brockelmann's "Semitische Sprachwissenschaft," which has been issued under the title **Précis de Linguistique Sémitique.** This little work was originally published in Leipzig in 1906, and preceded the fuller "Grundriss" and the "Kurzgefasste vergleichende Grammatik," which appeared in 1908 in the "Porta Linguarum Orientalium." But, though the earliest and smallest of these three publications, it gives in a remarkably clear and concise form all the facts a beginner need know on the geographical distribution, history, and comparative grammar of the Semitic languages. We wish it continued prosperity under its new form.

An interesting volume describing his travels in Persia in the years 1906-1907 has been written by Dr. **Hugo Grothe,** which he entitles **Wanderungen in Persien : Erlebtes und Erschautes.** The author crossed the mountains of Luristân to Kermanshah, and thence travelled to Hamadan, Sultanabad, Teheran, and Tabris. As he went over ground that is well trodden he cannot add much to our knowledge of Persian geography or affairs. But he is evidently a shrewd observer, and his book is well worth reading for the interesting records of his journey, and for the information of an economic character which he collected during his stay in the country.

The **Mélanges de la Faculté Orientale** of the Université Saint-Joseph at Beirut has secured its position as one of the most important media for the publication of original studies and of new material in the Semitic field. The second fascicule of the third volume fully maintains the high standard of its predecessors. As examples of papers containing important original material we may instance the account given by Père Henri Lammens of the Arabic inscriptions of Mount Tabor, or the "Notes Épigraphiques" of Père R.

Montérde, containing notes on various Greek and Latin inscriptions in Beirut, Dêr el-Qal'a, Gebêl, Damascus, etc. Even more important for the student of the archæology of Western Asia are the archæological "Notes et Études" of Père Séb. Ronzevalle, which are illustrated by some admirable photographs of Hittite and other monuments. A notable criticism and discussion of the Greek and Roman inscriptions published by the two American Archæological Expeditions to Syria in 1899-1900 and 1904-1905 is given by Père L. Jalabert, while biographical study is represented by an account of St. Barlaam of Mount Casius by Père Paul Peeters. Textual contributions are made by Père Cheïkho, who edits the Ḥamâsa of Buḥturî from a unique manuscript preserved at Leiden, and by Pères J. Khalil and L. Ronzevalle, who publish and annotate a religious treatise of the Druses. Under the heading "Bibliographie" a very full account, with criticisms, is given of recent Semitic publications.

Al-Hilal, March, 1912, Vol. XX., No. 6. (See p. 112.)

Al-Machriq, February, 1912, Vol. XV., No. 2, contains: De Beyrouth aux Indes, by P. L. Cheïkho.—Du Haut de Phare de Beyrouth, by S. Bostani.—La Syrie de 1782 à 1841 d'après un Témoin Oculaire, by P. L. Malouf.—Une Page de l'Histoire d'Abyssinie et de Nubie, by A. M. Raad.—Christianisme et Littérature avant l'Islam, by P. L. Cheïkho.—Bibliographie Orientale.—etc., etc. (See p. 112.)

Al-Machriq, March, 1912, Vol. XV., No. 3, contains: Figures de Missionnaires: les Pères Marie-Joseph et Damien Carmes de Baghdad, by P. L. Cheïkho.—La Syrie de 1782 à 1841 d'après un Témoin Oculaire (Manuscript du British Museum), édité par P. L. Malouf.—De Beyrouth aux Indes: Orfa, by P. L. Cheïkho.—Christianisme et Littérature avant l'Islam, by P. L. Cheïkho.—Réponse à une Revue Arabe d'Amérique.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 112.)

Al-Machriq, April, 1912, Vol. XV., No. 4, contains: Les Droits Internationaux de la Guerre, by A. Arislan.—Discours Inédit de St. Anastase le Sinaïte pour le Vendredi-Saint, edited by P. L. Cheïkho.—L'Histoire de la Soie en Syrie, by G. Ducousso.—La Syrie de 1782 à 1841, d'après un Témoin Oculaire, by P. L. Malouf.—De Beyrouth aux Indes, by P. L. Cheïkho.—Christianisme et Littérature avant l'Islam, by P. L. Cheïkho.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 112.)

Al-Moktabas, February, 1912, Vol. VII., No. 2, contains: L'Europe en Syrie.—Le Yemen et ses Habitants.—Histoire de la Civilisation, traduit de Seignobos.—Livres et Manuscrits.—Chroniques et Documents.—etc., etc. (See p. 112.)

Al-Moktabas, March, 1912, Vol. VII., No. 4, contains: Histoire de la Civilisation, traduit de Seignobos.—Morale du Maître et de l'Élève, by D. Al-Kassimi.—Livres et Manuscrits.—Chroniques et Documents.—etc., etc. (See p. 112.)

Annals of Archæology and Anthropology, February, 1912, Vol. IV., No. 4, contains Prehistoric Painted Pottery, by T. E. Peet.—A New Royal Hittite Monu-

ment from near Marash in Northern Syria, by J. Garstang.—The Distribution of Mycenean Remains and the Homeric Catalogue, by M. S. Thompson. —Two Prehistoric Slate Palettes, by P. E. Newberry.—etc., etc. (See p. 112.)

Anthropos, January-April, 1912, Vol. VII., Parts I.-II., contains: Das Eherecht in Ruadan, by P. Schumacher.—Mythes et Légendes des Indigènes des Nouvelles-Hébrides, by J. B. Suas.—Young India: Religion and Caste, by an Anglo-Indian Professor.—Beitrag zur Ethnographie der Fō-Neger in Togo, by F. Wolf.—Mœurs et Coutumes du Peuple "Kui," Indes Anglaises, by P. Rossillon.—Die Sprache von Südost—Bougainville, Deutsche Salomonsinseln, by J. Rausch.—The "Mengap Bungai Taun," by E. Dunn.—Note on the Language of Kabadi, British New Guinea, by W. Mersh Strong.—Chansons Populaires Chinoises de la Région Sud des Ortos, by P. van Oost —Un "Sahagun" pour l'Ethnologie du Peuple Malgache de l'Imerina, by P. Soury-Savergne and de la Devèze.—Der Fisch als Fruchtbarkeitssymbol bei den Waldindianern, by H. Kunike.—Miscellanea.—Bibliographie.—etc., etc. (See p. 112.)

Asiatic Quarterly Review, April, 1912, Vol. XXXIII., No. 66, contains: Sir Edward Grey on Persia, by H. F. B. Lynch.—Peasant Scholarships *versus* Patchwork Compulsory Education for India, by S. S. Thorburn.—Indian Home Rule, by H. G. Keene.—New Wine in Old Bottles, by L. S. Haycraft. —Education and Statesmanship in India, 1797-1910, by H. R. James.—Nizami's 'Khusrau and Shirīn, by H. Beveridge.—General.—Proceedings of the East India Association.—Correspondence, Notes, and News.—Reviews and Notices.—etc., etc. (See p. 112.)

Asie Française, February, 1912, Vol. XII., No. 131, contains: La Révolution Chinoise, by A. Maybon.—Après la Conférence Internationale de l'Opium.—La Situation dans le Golfe Persique et les Intérêts Anglais, by J. Barth.—L'Université Musulmane Indienne, by H. Marchand.—Indochine.—Levant.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 112.)

Asie Française, March, 1912, Vol. XII., No. 132, contains: La Dernière Phase du Problème de l'Alcool en Indo-Chine, by R. Dalcan.—La Question des Emprunts Chinois.—En Chine: La Révolution à Canton, by J. Rodes.—Les Chemins de Fer en Indochine: Quelques Chiffres.—Le Conflit Italo-Turc et l'Opinion Musulmane, by H. Marchand.—Variétés.—Indochine.—Levant. —Extrême-Orient.—Bibliographie.—etc., etc. (See p. 112.)

Baptist Missionary Review, February, 1912, Vol. XVIII., No. 2, contains: The Changing Emphasis in Missions, by J. Takle.—Educational Missionary Recruits, by W. T. Elmore.—Industrio-Educational Department.—Mission News.—etc., etc. (See p. 112.)

Baptist Missionary Review, March, 1912, Vol. XVIII., No. 3, contains: Thrift and its Encouragement by Means of Insurance and Provident Funds, by W. J. Clark.—The Christian Missionary and Socialism, by G. J. Huizinga.—Editorial.—Exchanges and Reviews.—Mission News.—etc., etc. (See p. 112.)

Brahmavâdin, February, 1912, Vol. XVII., No. 2, contains: Vedârthasaṅgraha: an Epitome of the Vedic Teachings.—An Outline of the Bagavath Githa, by S. G. Iyengar.—The Soul of Character, by A. P. Aiyar.—Bergson's New Philosophy.—Gropings after God, by A. G. Svāmin.—Vedanta Work.—Notes and Thoughts.—etc., etc. (See p. 113.)

Brahmavâdin, March, 1912, Vol. XVII., No. 3, contains: Vedârthasangraha: an Epitome of the Vedic Teachings.—The New Generation, by E. Hammond.—An Outline of the Bagavath Githa, by S. G. Iyengar.—Commemoration, by R. A. Srirangaracharya.—Discriminative Reflection, by N. S. Ramaswamy.—Some Aspects of Swami Vivekananda's Teachings, by K. B. R. Aiyar.—Notes and Thoughts.—Reviews.—etc., etc. (See p. 113.)

Calcutta Review, January, 1912, No. 267, contains: The Hessings, Father and Son: Killahdars of Agra, by E. W. Madge and K. N. Dhar.—Duelling Days in Old Calcutta, by H. Khundkar.—The Kol Rebellions of 1832-1833, by M. A. Wali.—Literary Societies in India, by K. C. Kanjilal.—Glimpses of a Wild Life.—Kakars, by K. M. Ahmad.—The Charms of Poetry, by T. M. Satchit.—The Folklore of Japan, by S. Chandra Mitra.—Critical Notices.—etc., etc. (See p. 113.)

Chinese Recorder, February, 1912, Vol. XLIII., No. 2, contains: Editorial Comment.—River Systems of the Provinces of Anhui and Kiangsu North of the Yangtzekiang, by Ch. D. Jameson.—Famine Conditions in North Anhui and North Kiangsu, by W. F. Junkin.—Famine Relief as a Form of Mission Work, by A. Foster.—Correspondence.—Missionary News.—etc., etc. (See p. 113.)

Chinese Recorder, March, 1912, Vol. XLIII., No. 3, contains: Editorial Comment.—The Future of Moral and Religious Education, by H. E. King.—The Social Message and Christian Missions, by H. K. Wright.—Thoughts for the Devotional Hour, by W. W. White.—Correspondence.—Our Book Table.—Missionary News.—etc., etc. (See p. 113.)

Epigraphia Indica, January, 1911, Vol. XI., Part I., contains: An Inscription at Devageri, by J. F. Fleet.—Palitana Plates of Simhaditya: the Year 255, by E. Hultzsch.—Saheth-Maheth Plate of Govindachandra (Vikrama): Samvat 1186, by D. R. Sahni.—The Chahamanas of Marwar, Nos. 1-14, by D. R. Bhandarkar.—etc., etc. (See p. 113.)

Expositor, April, 1912, Vol. XXXVIII., No. 16, contains: St. Paul and the Mystery-Religions, by H. A. A. Kennedy.—Memories of Principal Fairbairn, by Sir W. M. Ramsay.—Principal A. M. Fairbairn, by A. S. Peake.—Modern Christian Apologetic, by W. B. Selbie.—Note on the Elephantinê Papyri, by D. S. Margoliouth.—The Teaching of Paul in Terms of the Present Day, by Sir W. M. Ramsay.—Further Studies in the Epistle of St. James, chiefly suggested by Dr. Hort's Posthumous Edition, by J. B. Mayor.—etc., etc. (See p. 113.)

Expository Times, March, 1912, Vol. XXIII., No. 6, contains: Notes of Recent Exposition.—The Message of Rudolf Eucken, by J. D. Fleming.—The Great

Text Commentary.—Harnack on 1 Corinthians xiii., by J. G. Tasker.—In the Study.—The Attitude of the Outspread Hands in Early Christian Literature and Art, by D. Plovy.—Literature.—The Archæology of the Book of Genesis, by A. H. Sayce.—Recent Foreign Theology.—Contributions and Comments.—etc., etc. (See p. 113.)

Expository Times, April, 1912, Vol. XXIII., No. 7, contains: Notes of Recent Exposition.—Some Thoughts Suggested by the Comparative Study of Religion, by J. A. Selbie.—The Great Text Commentary.—Light upon Early Babylonian History, by T. G. Pinches.—The Resurrecting Energy of God, by J. M. Shaw.—Literature.—The Message of Rudolf Eucken, by J. D. Fleming.—The Pilgrim's Progress, by J. Kelman.—Contributions and Comments.—etc., etc. (See p. 113.)

Geographical Journal, March, 1912, Vol. XXXIX., No. 3, contains: Chinese Frontiers of India, by A. Rose.—Exploration in the Rocky Mountains North of the Yellowhead Pass, by J. N. Collie.—Notes on the Ibo Country and the Ibo People, Southern Nigeria, by G. T. Basden.—Reviews.—etc., etc. (See p. 113.)

Geographical Journal, April, 1912. Vol. XXXIX., No. 4, contains: Exploration in Papua, by M. Staniforth Smith.—Journey through a Portion of South-Eastern Tibet and the Mishmi Hills, by F. M. Bailey.—Ten Years of Antarctic Exploration, by H. R. Mill.—Notes on Ngamiland, by A. G. Stigand.—Reviews.—etc., etc. (See p. 113.)

Geological Survey of India, Records of the, Vol. XLI., Part IV., contains: The Pegu-Eocene Succession in the Minbu District near Ngape, by G. de P. Cotter.—The Geology of the Henzada District, Burma, by M. Stuart.—The Geology of Lonar Lake, by T. H. D. La Touche.—Miscellaneous Notes.—etc., etc. (See p. 113.)

Hindustan Review, March, 1912, Vol. XXV., No. 151, contains: The Untouchable Classes of an Indian City: the Economic Position, by H. H. Mann.—Indian Women: a Study (II.), by R. C. Bonnerjee.—Reasons for a New Translation of Shakuntala, by H. Nath De.—The Revolution in China, by Ch. Bone.—Two Hindu Widows' Work for Woman Uplift, by S. Nehal Singh.—The Indian Labour Problem, by M. B. L. Bhargava.—Literary Supplement.—Views and Reviews.—Editorials and Miscellaneous.—etc., etc. (See p. 113.)

Indian Antiquary, February, 1912, Vol. XLI., Part 516, contains: Some Unpublished Inscriptions, by D. R. Bhandarkar.—Travencore Archæological Series, by K. V. S. Aiyar.—The Vedic Calendar, by R. Shamasastry.—"Lankikanyayanjali," Two Handfuls of Popular Maxims Current in Sanskrit Literature, collected by G. A. Jacob, by V. Chakravarth.—Asoka's Bhabra Edict and its References to Tipitaka Passages, by D. Kosambi.—Contributions to Punjabi Lexicography (Series III.), by H. A. Rose.—Miscellanea.—Notes and Queries.—etc., etc. (See p. 113.)

Indian Antiquary, March, 1912, Vol. XLI., Part 517, contains: The Vedic Calendar, by R. Shamasastry.—Miscellanea.—Notes and Queries.—etc., etc. (See p. 113.)

Indian Forester, February, 1912, Vol. XXXVIII., No. 2, contains: Indian Forest Service.—Calculation of Yield by Number of Trees under the Selection System, by R. S. Troup.—Progress Report of Forest Administration in the Punjab for 1910-1911.—Reviews.—Bamboos for Bridges.—Correspondence. —Notes.—etc., etc. (See p. 114.)

Indian Forester, March, 1912, Vol. XXXVIII., No. 3, contains: A Plea for Economic Forestry, by A. D. Blascheck.—Strength of Plantation and Natural Grown Teak in South India.—Oudh after Burma.—Paper-Pulp in Japan.—The Forests of the Philippines, by H. N. Whitford.—Spruce Yarn. —Forestry as a Career.—Notes.—etc., etc. (See p. 114.)

Indian Forester, April, 1912, Vol. XXXVIII., No. 4, contains: Extraction of Teak Timber in the Pyinmana Forest Division, Upper Burma.—A Short Preliminary Note on the Suitability of the Dead Wood of Acacia Catechu for Ratha-Making, by P. Singh.—Podophyllum Emodi, by P. Singh.—A Research on the Pines of Australia, by R. T. Baker and H. G. Smith.—Correspondence.—Instinct in Animals.—Notes.—etc., etc. (See p. 114.)

Indian Review, February, 1912, Vol. XIII., No. 2, contains: The Watchword of Hope, by J. Shah Din.—The Royal Visit and its Results, by R. B. R. N. Mudholkar.—The Coronation Boons.—His Majesty's Visit to India.—The Ethics of Buddha.—Imperialism and Imperial Federation.—Toru Dutt, by P. Seshadri.—Some Aspects of Indian Commerce and Industry, by G. Findlay Shirras.—Mr. Gokhale's Education Bill, by V. K. Iyer.—Indians in the Transvaal.—Current Events.—Diary of the Month.—The World of Books.—Topics from Periodicals.—Indians Outside India.—Departmental Reviews and Notes.—etc., etc. (See p. 114.)

Indian Review, March, 1912, Vol. XIII., No. 3, contains: Indians in South Africa, by H. S. L. Polak.—Indian Railway Finance, by D. E. Wacha.—Indian Architecture, by G. A. Chandavarkar.—Emigration from India, by S. V. Ketkar.—Indentured Labour, by M. M. Doctor.—The Indian Financial Statement.—Current Events.—The World of Books.—The late Sringeri Swami, by K. S. R. Sastri.—Topics from Periodicals.—Questions of Importance.—Indians Outside India.—Departmental Reviews and Notes.—etc., etc. (See p. 114.)

Indian Thought, Vol. IV., No. 2, contains: Kāvyālaṅkāra-Sūtra of Vāmana.—Translation of Khaṇḍanakhaṇḍakhāḍya.—Translation of the Nyāya-Sūtras of Gautama.—Notices of Books.—etc., etc. (See p. 114.)

Islam, Der, Vol. III., Parts I.-II., contains: Zâr-Beschwörungen in Egypten, by P. Kahle.—Zu 'Omer-i-Chajjâm, by G. Jacob and E. Wiedemann.—Tagijjar by J. Horovitz.—Eine marokkanische Staatsurkunde, by G. Kampffmeyer. —Die philosophischen und theologischen Ansichten von Lahígi (*circa* 1670). by M. Horten.—Translations of the Greek Aphrodito Papyri in the British Museum (III.), by H. I. Bell.—Der Aufruf des Scheichs der Senūsīja zum Heiligen Kriege, by E. Graefe.—Beiträge zu einer Geschichte der Planetendarstellungen im Orient und im Okzident, by F. Saxl.—Kleine Mitteilungen und Anzeigen.—Bibliographie.—etc., etc. (See p. 114.)

Journal of the Polynesian Society, December, 1911. Vol. XX., No. 4, contains: Origin of the Name of Tonga Island, by J. Martin.—The Origin of Tattooing —Aryan and Polynesian Points of Contact (No. 3), by S. Percy Smith.— The Paumotuan Version of the Tafa'i, by Aipi of Rairoa.—The North Paumotuan Version of Tafa'i, by Aipi-Taroi-a-Nui.—He Korero Mo Tara-Whata. by N. T. Tarakawa i Tuhituhi.—The Story of Tara-Whata.—Extracts from Dr. Wyatt Gill's Papers.—Notes and Queries.—etc., etc. (See p. 115.)

Light of Truth, or the Siddhānta Dīpikā and Āgamic Review, December, 1911, Vol. XII., No. 6, contains: Frontispiece.—Tirujñāna-Sambandar's Devāram. by G. U. Pope.—Coronation Durbar.—Pura-Nānuru, by G. U. Pope.— Bhasmajābāla-Upanishat. by R. A. Śāstry.—Nammāḻvār's Tiruviruttam, by A G. Svāmin.—An Open Letter to All, by C. V. S. Aiyar.—The Truth behind the Coronation Durbar.—A Tribute, by "J. N."—The Āgamic Bureau Notes.—etc., etc. (See p. 115.)

Light of Truth, or the Siddhānta Dīpikā and Āgamic Review, January and February, 1912, Vol. XII., Nos. 7 and 8, contain: Pura-Nānuru. by G. U. Pope. —The Red Lotus, by A. S. Aiyar.—Śaiva-Siddhanta: a Study, by V. P. K. Pillai.—The Advaita Philosophy, by M. S. Sabpāratnam.—The Idea of God Viewed in the Light of the Hindu Philosophy, by R. R. Gunaratnam.— Śaiva-Siddhānta Mahā Samāja, by the Editor.—Rudrākshajābāla-Upanishat. by R. A. Śāstry.—Studies in Śaiva-Siddhānta: a Review.—The Āgamic Bureau Notes.—etc., etc. (See p. 115.)

Light of Truth, or the Siddhānta Dīpikā and Āgamic Review, March, 1912, Vol. XII., No. 9, contains: Pura-Nānuru, by G. U. Pope.—Vāsudeva-Upanishat, by R. A. Śastry.—The Philosophy of Karma, by A. G. Svāmin.—The Advaita Philosophy, by M. S. Sabhāratnam.—The Āgamic Bureau Notes.—etc., etc. (See p. 115.)

Madras Christian College Magazine, February, 1912, Vol. XI., No. 8, contains: What think ye of Christ? by E. V. John.—Hindu Ideal of Sovereignty, by S. Gopala Iyer.—Savonarola, by W. Meston.—Our Greatest English Prose Classic: the Authorized Version of the Bible, by W. Murison.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 115.)

Madras Christian College Magazine, March, 1912, Vol. XI., No. 9, contains: Savonarola (II.), by W. Meston.—Our Greatest English Prose Classic: the Authorized Version of the Bible (II.), by W. Murison.—Notes of the Month. —Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 115.)

Maha-Bodhi Journal, December, 1911, Vol. XIX., No. 12, contains: The Life and Teachings of Buddha Sakya Muni.—Digest of the Majjhima Nikaya.— Siamese Coronation.—India and Ceylon.—The Behar Provincial Conference. —Indian National Congress.—The Future of the Sinhalese Race.—News and Notes.—etc., etc. (See p. 115.)

Maha-Bodhi Journal, January, 1912, Vol. XX., No. 1, contains: The Author of the Creed of Buddha.—Ceylon in 1849.—The Indian Student in England.—

Our National Literature.—The Buddhist-Christian Missing Link.—Education in the Philippine Islands and Ceylon.—The Study of Sinhalese Literature.—Buddhist Hymns, by Dr. P. Carus.—News and Notes.—etc., etc. (See p. 115.)

Man, March, 1912, Vol. XII., No. 3, contains: A 'Kikuyu Fairy-Tales (Rogano), by W. E. H. Barrett.—Native Customs in Nyasa (Manganja), Yao (Ajawa), by H. W. Garbutt.—Reviews.—etc., etc. (See p. 115.)

Man, April, 1912, Vol. XII., No. 4, contains: Suggestions for an Anthropological Survey of the British Isles, by H. Peake.—A Royal Relic of Ancient China, by L. C. Hopkins and R. L. Hobson.—Natives from North-Western Rhodesia on Congo Border.—Reviews.—etc., etc. (See p. 115.)

Modern Review, March, 1912, Vol. XI., No. 3, contains: Frontispiece.—India's Epic, by R. Tagore and J. Sarkar.—The History of India and its Study, by late Sister Nivedita.—The Present Situation in the Bombay Cotton-Mill Industry and its Problems, by S. Chandra Basu.—History of Aurengzib, by J. Sarkar.—Education of Indians, 1833-1853.—The Education of Indians and the Renewal of the East India Company's Charter in 1853.—The Gizeh Pyramids, by R. N. Aingar. Note on the Buddhist Denial of the Soul, by H. Cox.—The Doctrine of Sin, by K. Mitra.—A Plea for Indian Architecture by O. C. Gangoly.—History of Indian Fine Art: a Review, by O. C. Gangoly.—Reviews and Notices of Books.—etc., etc. (See p. 115.)

Modern Review, April, 1912, Vol. XI., No. 4, contains: Frontispiece.—The Education Despatch of 1854.—Sparks from the Anvil.—Hindu Music, by N. B. Divatia.—Poetry and Daily Life, by P. E. Richards.—A New Anecdote of Aurangzib, by J. Sarkar.—History of the Indian Cotton Industry during the Nineteenth Century, by P. G. Shah.—The Lewis Institute, by K. C. Dutt Chowdhury.—The History of India and its Study, by the late Sister Nivedita.—Indian Philosophy and Art in the West, by Har Dayal.—Darjeeling.—Reviews and Notices of Books.—Notes.—etc., etc. (See p. 115.)

Monatsschrift für Geschichte und Wissenschaft des Judentums, November-December, 1911, Vol. LV., Parts 11-12, contain: Die neuen Papyrusfunde in Elephantine, by S. Jampel.—Eine unbekannte jüdische Sekte, by L. Ginzberg.—Die Kompetenz der Gerichtshöfe, by S. Funk.—Die Ethik R. Saadjas, by D. Rau.—Beiträge zur Geschichte und Literatur im gaonäischen Zeitalter, by S. Eppenstein.—Besprechung.—Notiz.—Bibliographische Uebersicht.—etc., etc. (See p. 115.)

Monist, January, 1912, Vol. XXII., No. 1, contains: Attention, by E. Rignano.—Two Studies in Suggestion, by H. Chatley.—Criticisms and Discussions.—etc., etc. (See p. 115.)

Moslem World February, 1912, Vol. II., No. 2, contains: On Moslem Tradition, by D. S. Margoliouth.—C.M.S. Missions to Moslems, by E. Stock.—Islam in Afghanistan, by T. L. Pennell.—Islam in Northern Nigeria, by J. L. Macintyre.—Islam and Christianity in Abyssinia, by K. Cederquist.—Modern Anti-Trinitarianism and Islam, by N. M. Steffens.—"The Way" of the Moham-

medan Mystic, by W. H. T. Gairdner.—The Proposed Moslem University for India, by A. H. Ewing.—Notes on Current Topics.—Book Reviews.—Survey of Recent Literature of Interest to Students of Islam.—Correspondence.—Missionary News.—etc., etc. (See p. 115.)

Muslim Review, January, 1912, Vol. V., No. 1, contains: Frontispiece.—Ideals behind the Muslim University Movement, by S. M. Haneef.—Thoughts on "The Fountain-Head of Religion" (VIII.), by a Lover of Truth.—The Revival of Islam, by Sundara Raja.—A Retrospective View of the International Situation, by Serej-ul Islam.—The Educational Needs of Indian Muhammadans, by A. Ahmad Khan.—On the Doomed Persia, by Z. Ahmad Burney.—Criticism and Discussion.—Editorials and Miscellaneous.—etc., etc. (See p. 116.)

Muslim Review, February, 1912, Vol. V., No. 2, contains: Islam and European Christianity, by S. M. Rauf Ali.—Theosophy and Synonyms thereof *versus* Religion, by S. A. B. Belgrami.—The Muslims of the British Empire, by His Highness the Aga Khan.—The Moplas, by P. A. S. Sastri.—Stray Reflections on the International Situation, by Seraj-ul Islam.—Vedanta Movement and the Weakness of the Muslim, by S. Qudrat Shah.—Criticism and Discussion.—Editorials and Miscellaneous.—etc., etc. (See p. 116.)

Open Court, December, 1911, Vol. XXV., No. 668, contains: Frontispiece.—The Outskirts of Thought, by E. W. Peattie.—Songs of Japan, by A. Lloyd.—New Vistas of Immortality, by R. B. De Bary.—An Example of the Melikertes Motive in Modern Art.—Chinese Courtesy.—Japanese Abroad.—Book Reviews and Notes.—etc., etc. (See p. 116.)

Open Court, January, 1912, Vol. XXVI., No. 668, contains: Frontispiece.—The Chinese Madonna in the Field Museum, by B. Laufer.—The Scholar's Four Seasons, translated from the Chinese by J. Black.—The Peril of the Christmas Legend, by G. H. Gilbert.—The Mythical Element in Christianity, by A. K. Fiske.—The Buddhist-Christian Missing Link, by A. J. Edmunds.—Norendro Nath Sen, a Leader of Indian Thought.—Book Reviews and Notes.—etc., etc. (See p. 116.)

Open Court, February, 1912, Vol. XXVI., No. 669, contains: Frontispiece.—A Buddhist Prelate of California, by the Editor.—Order of the Buddhist High Mass, by Mazziniânânda Svami.—Jesus's Words on the Cross, by A. Kampmeier.—Book Reviews and Notes.—etc., etc. (See p. 116.)

Prabuddha Bharata, February-March, 1912, Vol. XVII., Nos. 187 and 188, contain: Sayings of the Swami Vivekananda (VIII.).—Occasional Notes.—Fragmentary Notes from a Lecture on the Ramayana, by Swami Vivekananda.—The Divine and the Human.—Discourses on the Vedanta, by F. J. Alexander.—Thoughts on Swami Vivekananda's Life and Work, by R. Nath Bandyopadhyaya.—A Parable of Prophets: Buddha and Vivekananda, by H. Roy Mehta.—Education in Ancient India, from a Lecture by V. K. Iyer.—The Song of the World-Gods, by F. J. Alexander.—A Westerner's Experience in Hinduism, by F. J. Alexander.—The Semicentenary Birthday Celebration of the Swami Vivekananda.—News and Miscellanies.—etc., etc. (See p. 116.)

Proceedings of the Society of Biblical Archæology, February, 1912, Vol. XXXIV., Part 2, contains: The Reign of "Rîm-Sin," and the Conquest of Isin, by W. T. Pilter.—A New Date from the Kingdom of Khana, by A. H. Sayce.—An Assyrian Solar Eclipse, by E. Wesson.—Til-Barsip and its Cuneiform Inscriptions, by R. Campbell-Thompson.—A Tablet of Prayers from the Nippur Library, by S. Langdon.—etc., etc. (See p. 117.)

Proceedings of the Society of Biblical Archæology, March, 1912, Vol. XXXIV., Part III., contains: Babylon from the Recent Excavations, by Th. G. Pinches.—The Reign of Amenhetep II., by H. R. Hall.—Contracts from Larsa, by S. Langdon.—Weight Standards of Palestine, by E. J. Pilcher.—Review.—etc., etc. (See p. 117.)

Reis and Rayyet, February, 1912, Vol. XXXI., No. 1,599, contains: The Viceroy's After-Durbar Speeches.—Revolution in China.—The Honour's Badge.—The Trades Dinner.—Bengal's Loyalty.—etc., etc. (See p. 117.)

Reis and Rayyet, February, 1912, Vol. XXXI., No. 1,600, contains: Transfer and the Bengal Chamber of Commerce.—Their Majesties' Return to England.—The Dacca University.—The High Court.—Bhopal Abroad.—The Three New High Court Judges.—etc., etc. (See p. 117.)

Reis and Rayyet, February, 1912, Vol. XXXI., No. 1,601, contains: Irish Home Rule.—Indian Loyalty in British Parliament.—Bengal Municipalities in 1910-1911.—Remarkable Death of a Hindu Wife.—etc., etc. (See p. 117.)

Reis and Rayyet, February, 1912, Vol. XXXI., No. 1,602, contains: Dacca University.—The Delhi Enclave.—The Viceroy's Tour.—Vaman 12th.—etc., etc. (See p. 117.)

Reis and Rayyet, March, 1912, Vol. XXXI., No. 1,603, contains: The Delhi Pronouncements.—"King George and India."—The Income-Tax Assessable Minimum.—The Calcutta Municipal Election.—etc., etc. (See p. 117.)

Reis and Rayyet, March, 1912, Vol. XXXI., No. 1,604, contains: The late Maharaja of Mourbhanj.—Discovery of the South Pole.—Chinese Republic.—The Hardinge Love of Calcutta.—Nawab Salimullah in Moslem League.—The Fraser Statue.—etc., etc. (See p. 117.)

Reis and Rayyet, March, 1912, Vol. XXXI., No. 1,605, contains: Discovery of the South Pole.—Calcutta and India.—Indentured Labour.—The Victoria Memorial.—etc., etc. (See p. 117.)

Reis and Rayyet, March, 1912, Vol. XXXI., No. 1,606, contains: The New Treatment of Cholera.—The Durbar Announcements.—A Blundering Beginning.—The Calcutta Convocation.—An Unassuming Merit.—etc., etc. (See p. 117.)

Reis and Rayyet, March, 1912, Vol. XXXI., No. 1,607, contains: Lord Hardinge's Last Word in Calcutta.—Sister Nivedita Memorial Meeting.—Easter and Bengal.—Durbar Changes in the Lords.—etc., etc. (See p. 117.)

Review of Religions, February, 1912, Vol. XI., No. 2, contains: The Perfect Religion (II.).—An Address to the Educated Muhammadans.—An American Doctor on Islam.—Notes and Comments.—etc., etc. (See p. 117.)

Review of Religions, March, 1912, Vol. XI., No. 3, contains: Pilgrimage to Mecca (I.).—Communion with God (II.).—Admad and Jesus as Prophets.—Notes and Comments.—etc., etc. (See p. 118.)

Revue du Monde Musulman, December, 1911, Vol. XVI., No. 12, contains: El-Qçar Eç-Ceghir, by Michaux—Bellaire and A. Péretié.—Le Gharb, by Michaux-Bellaire.—Table des Matières.—etc., etc. (See p. 118.)

Sarawak Museum Journal, February, 1912, Vol. I., No. 2, contains: Prospectus Gryllacridarum Borneensium, by A. Griffini.—An Expedition to the Bah Country of Central Borneo, by R. S. Douglas.—New Bornean Plants, by H. N. Ridley.—The Ferns of Mount Penrissen, by C. J. Brooks.—On Pepper-Growing in Upper Sarawak, by G. Dalton.—The Sea-Dayak Method of Making and Dyeing Thread from their Home-Grown Cotton, by W. Howell.—On a New Genus and Species of Odonata from Sarawak, by F. F. Laidlaw.—Ethnological Notes.—Museum Notes.—Correspondence.—etc.,etc. (See p. 118.)

Sphinx, February, 1912, Vol. XV., Fasc. VI., contains: Glanures, by E. Naville.—Compte Rendu Critique.—Comptes Rendus Analytiques.—Divers.—etc., etc. (See p. 118.)

T'oung Pao, December, 1911, Vol. XII., No. 5, contains: Le Royaume de Champa, by G. Maspero.—Notions de Grammaire Lo-lo, Dialecte A-hi, by A. Liètard.—Deux Titres Bouddhiques Portés par des Religieux Nestoriens, by P. Pelliot.—Les Kouo-che ou Maîtres du Royaume dans le Bouddhisme Chinois, by P. Pelliot.—Mémoire sur les Antiquités Musulmanes de Ts'inan-tcheou, by G. Arnaiz and M. van Berchem.—Ein alter Plan der beiden Hauptstädte des ehemaligen Königreiches Chusan, by E. Simon.—Mélanges.—Bulletin Critique.—Bibliographie.—Correspondence.—etc., etc. (See p. 118.)

Tropical Agriculturist, January, 1912, Vol. XXXVIII., No. 1, contains: Sir Joseph Hooker.—Review.—Function of Caoutchouc in the Latex.—Seringueiras, or Rubber-Trees of the Amazon.—The Cult of the Coconut.—Soy Bean in India: *Glycine Hispida.*—Paddy Cultivation in Ceylon during the Nineteenth Century.—Tropical Industries: *Coffea Robusta.*—Sweet-Potato Growing.—Plant Sanitation.—Scientific Agriculture.—Miscellaneous.—etc., etc. (See p. 118.)

Tropical Agriculturist, February, 1912, Vol. XXXVIII., No. 2, contains: Agricultural Bulletin of the Straits and Federated Malay Straits.—Light and the Growth of Trees.—Lac Culture as an Industry for Ceylon.—Bird Life and its Effect on our Industries.—Scientific Agriculture.—Education.—Miscellaneous.—Correspondence.—etc., etc. (See p. 118.)

Vienna Oriental Journal, Vol. XXV., No. 4, contains: Zum Aufbau von Ezechiel Kap. 20, by D. H. Müller.—Bemerkungen über die vrātya's', by J. Charpentier.—Mitteliranische Studien (II.), by C. Bartholomae.—Eine Alabasterlampe mit einer Ge'ezinschrift, by A. Grohmann.—Zum Meissner'schen Vokabular in OL.L. 1911, S. 385, by V. Christian.—Reviews.—Miscellaneous.—Notes.—etc., etc. (See p. 118.)

Word, January, 1912, Vol. XIV., No. 4, contains: Wishing.—Reincarnation, by E. Herrmann.—The Inner Life and Jesus, the Christ, by C. H. A. Bjerregaard.—The Sepher Ha-Zohar: the Book of Light, by Nurho de Manhar.—etc., etc. (See p. 118.)

Word, February. 1912, Vol. XIV., No. 5, contains: Living, by the Editor.—Madame Blavatsky, by an American Newspaper Writer.—The Inner Life and Jesus, the Christ, by C. H. A. Bjerregaard.—The Sense of Smell, by A. Wilder.—etc., etc. (See p. 118.)

Word, March, 1912, Vol. XIV., No. 6, contains: Living, by the Editor.—A Master and His Pupils, by One of Them.—The Inner Life and Jesus, the Christ, by C. H. A. Bjerregaard.—The Sepher Ha-Zohar: the Book of Light, by Nurho de Manhar.—etc., etc. (See p. 118.)

Zeitschrift für Assyriologie, March, 1912, Vol. XXVI., Part IV., contains: Al-Samau'al ibn 'Âdiyâ, by R. Geyer.—Zwei Gedichte des Suḥeim, by R. V. Zetterstéen.—On Ibn al-Mu'allim, the Poet of Wāsit, by D. S. Margoliouth.—Yemenische Sprichwörter aus Sanaa, by A. S. Yahuda.—Poème Didactique sur le Féminin par Borhān ad-dīn Abu Isḥāq Ibrāhīm ben 'Omar al-Ĝa'barī, by M. Bencheneb.—Zu arabisch rti̧, by N. Rhodokanakis.—etc., etc. (See p. 118.)

II.

NEW ORIENTAL BOOKS.

Published in England.

ABHEDÂNANDA (SWAMI).—Vedanta Philosophy: Great Saviours of the World. Vol. I. 8vo. Cloth. 1912. 4*s.* 6*d.*

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especially in the Kun-lun and Nan-shan ranges. This brilliant success was amply paid for by the hardships undergone by the explorers, whose labours had to be carried on in the suffocating heat of summer and the Arctic cold of winter; and Sir M. A. Stein himself, frost-bitten while surveying the Kun-lun Mountains on his return, narrowly escaped death by the sacrifice of the toes of his right foot. But all is well that ends well. The precious ninety-six cases were all brought in safety to the British Museum, and Sir M. A. Stein may be congratulated on having added not one but several new chapters to the book of knowledge. (See p. 35.)

History of the Brahmo Samaj, by **Sivanath Sastri,** M.A.—The title of this book is a little misleading, inasmuch as the word "history" has come nowadays to connote some inquiry into the origins and affinities of the subjects with which it deals, and there is nothing of this kind in Mr. Sastri's work. It is more properly a chronicle of the various events in the life of the great theistic movement of modern India known as the Brahmo Samaj, and of the activity of its great leader, Keshub Chander Sen. The volume under notice is the second of a series of three, the first of which is already published, while the third is promised shortly. Chapter IV., with which Vol. II. begins, takes up the narrative just after the great schism caused by Sen's action with regard to his daughter's marriage in the year 1878. It describes his inauguration of the New Dispensation, and gives some interesting extracts from his sermons, throwing light on his ideas and aims as a leader of the movement. Chapter V. is devoted to the history of the Sadharan Brahmo Samaj and its activities, while the sixth and last chapter deals with the various provincial samajes. There is a good deal of useful information about the various men associated at different times and in different places with the movement as preachers or leaders, but this is bound to appeal rather to members of it than to the public at large. A detailed history of the Wesleyan or of the Baptist movement, with a list of the institutions they had founded, the meetings they had held, the ministers they had appointed, while of more than ordinary interest to the members of one or the other persuasion, would hardly attract the attention of the outside world. (See p. 109.)

History of Bengali Language and Literature, by **Dinesh Chandra Sen** (Calcutta, 1911).—This extensive and most useful work consists of a series of lectures delivered by the author as Reader to the Calcutta University. Mr. Sen had already written an excellent work on this subject in Bengali. The present is not a translation of that work; it is more elaborate, and contains a different arrangement of materials. It is the first attempt at a complete history of the Bengali language and literature. The subject had already been dealt with by Pandit Rāmgati Nyāyaratna (in Bengali), and by the late Romesh Chunder Dutt in his "Literature of Bengal"; but neither of these works can compare with the present in the amount of original research and complete mastery of the subject. Mr. Sen has given us, as the result of many years of laborious study and research, a work of inestimable value, full of interest-

ing information, containing complete accounts of the writings of Bengali authors from the earliest time, frequent extracts from their works, with translations, biographical sketches, historical references, and criticisms.

The work is divided into seven chapters. In the first Mr. Sen has briefly described the origin of the Bengali language as a lax form of Prakrit. In the tenth century the Buddhist priests began to write books in a vernacular which was regarded with contempt by Sanskrit scholars, and obtained the opprobrious epithet of Paiśācha Prakrit by the grammarian Kṛishṇa Pandit in his "Prākṛitachandrikā," written in the twelfth century. For several centuries after this the progress of the Bengali language was practically at a standstill, owing to the expulsion of the Buddhists from Bengal and the supremacy of Brahmanical power. It is interesting to note that the subsequent development of the language was mainly due to foreign influence. When the Muhammadans conquered Bengal and settled there, they adopted the spoken language, and had translations made of the Mahābhārata, and other Sanskrit works. Thus the Bengali language became popularized, and obtained currency, not only at the Court of the Muhammadan rulers, but also amongst the Hindus, who had hitherto despised the vernacular speech.

The second chapter contains an account of "Pre-Mohammedan Literature," in which are found unmistakable traces of the cult of Buddhism, especially in the Dharmamangala poems. In supplementary notes Mr. Sen has shown the gradual development of the Bengali language during this period from the Prakrit.

The third chapter deals with the lives and works of the earliest Bengali poets of the fourteenth century—notably Chaṇḍīdās and the Maithila poet Vidyāpati.

In the fourth chapter we have a detailed account of the various vernacular versions of the Mahābhārata, Rāmāyaṇa, and other Sanskrit works, with an account of the development of the Śaiva cult, with special reference to the poems in honour of Manasā Devī and Chaṇḍī Devī. To this chapter also are appended valuable notes on the grammatical forms of Bengali language peculiar to that period.

Chapter V. deals with the remarkable amount of Vaishṇava literature in the sixteenth century. The life and teachings of Chaitanya, the great apostle of the Vaishṇava faith, were chronicled in verse by many of his disciples, some of the poems being of considerable size; and hundreds of poems were written on the life and worship of Kṛishṇa, and hymns in praise of him. The labour involved in the collection of these works, consisting chiefly of unpublished manuscripts, and in obtaining information regarding the lives of their authors, must have been immense. Mr. Sen, with his characteristic painstaking efforts, has done ample justice to this interesting period of Bengali literature.

In Chapter VI. we have an account of the life and works of the famous Bhārat Chandra Ray, Rāmprasād Sen, and other poets of the eighteenth century, with an account of the Yātrās, or theatrical poems, the folklore of Bengal, etc.

The last chapter deals with modern literature—the labours of Dr. Carey and his colleagues, the works of Pandits of the College of Fort William, the life and writings of the Rev. K. M. Banerjee, Raja Rām Mohan Ray and his followers, Akshay Kumār Dutt, and others, up to the year A.D. 1850.

The work is admirably written, excellently printed, and furnished with a carefully prepared index. It will undoubtedly find a place in every Oriental library, as being the most complete and reliable standard work on the Bengali language and literature. (See p. 49.)

Bengali, Literary and Colloquial, by **R. P. De** (Calcutta, 1911).—A useful guide to the study of Bengali, written specially with the view of enabling Europeans to speak the language as it is spoken. The first part of the work contains instruction on the alphabet and combined letters, with reading-lessons and specimens of various styles of literature. The principal rules of grammar, given chiefly according to the method adopted by native grammarians, are shown in Part II. The rest of the work comprises specimens of translation, useful sentences, vocabularies, and facsimiles of Bengali script. The sentences are particularly useful. They not only embrace topics of common everyday conversation, but are also translated in the current colloquial style of Bengali, with the contracted forms of speech, especially of verbs, which are so characteristic of the spoken language. A transliteration of each, given in Roman characters, will be of great use to the student. The specimens of manuscript are, perhaps, too difficult for beginners, and do not sufficiently represent the various styles of Bengali script. A few notes on the written forms of each letter of the alphabet, with short illustrative words, would have been very helpful to Europeans in reading these manuscripts. It would have been better also if each manuscript had been reproduced in printed characters. (See p. 109.)

Hindustani Exercises, by Lieutenant-Colonel **D. C. Phillott.**—The work contains a collection of 121 exercises for translation, specially designed for the use of candidates for the Proficiency and High Proficiency Examinations. Some of them are well-known fables and anecdotes taken from the "Hikāyāt i Latīf," and other sources; others are passages extracted from the Hindustani versions of the "Arabian Nights," "The Adventures of Hājī Bābā," and other Oriental works. The rest of the exercises consists of short sentences and dialogues on miscellaneous topics, in which are introduced a great number of common English idioms. These will be particularly useful to the student of Hindustani. A translation of the exercises is appended to the work, with copious notes on grammar and idiom, reference being frequently made to the author's "Hindustani Manual" and "Stumbling-Blocks." The renderings have been made in a polished literary style rather than in the common colloquial speech, and, as the author remarks in his preface, "it is not, therefore, expected that candidates in an examination will attain the same idiomatic standard." (See p. 163.)

We recently had the pleasure of noticing the appearance of Bābū **Nagēndra-nātha Vasu's** valuable "Archæological Survey of Mayūrabhañja," and now we are

glad to see that he has issued as a separate book, entitled **The Modern Buddhism and its Followers in Orissa,** the important chapter on that subject which formed part of that work, which is now enriched by a preface on the same subject by that distinguished scholar, **Mahā-mahōpādhyāya Haraprasāda Sāstrī.** We may remind our readers that in this essay the learned author has traced in masterly fashion the survival of Buddhist ideas in Bengal and Orissa among many sections of the populations in a pseudo-Vaishṇava form, until they recently emerged in the Mahimā-dharma sect. Altogether it is a most fascinating and valuable contribution to the history of Hindu religion, and we hope that it will be as widely read as it deserves. (See p. 110.)

We have received a copy of **The Philosophy of Brahmaism,** by Mr. **Sitanath Tattvabhushan,** who has already published a number of pamphlets and lectures on the Vedanta philosophy and the modern Theistic movement. This work, which was originally delivered in the form of a course of lectures to the Theological Society of Calcutta, is the most ambitious yet attempted by the learned and earnest author, and must be regarded as one of the most satisfactory expositions of the development and social ideals of the Brahma Samaj that has yet appeared. The introductory chapter deals with the development of Brahmi doctrines, the ideals of the three great leaders—Rammohan Ray, Maharshi Devendranath Thakur, and Brahmananda Kesavchandra Sen—and of the Sadharan Brahma Samaj. Chapter II. deals with the relationship of Brahmaism to the higher Hindu Scriptures, while the third lecture is a lucid exposition of the doctrine of intuition (*atmapratyaya*), The author's views in the next two chapters on the "Metaphysics of Theism" and "Theistic Presuppositions of Science" have some affinities with the school of Śankara, from which his ideas on Divine Love and Immortality dissociate him. The last three chapters in the book are, perhaps, the most important. They deal with the Brahma system of Sadhan or spiritual culture, the Brahma Samaj, and Social Reform, and Marriage, and the Rights of Women. The book, which has been produced at the expense of the Maharaja of Burdwan, is excellently printed. The only misprint we have noticed is Fleshsig for the name of the German psychologist Flechsig on p. 248. A feature of the book is the author's knowledge of modern European philosophy, which he is ever ready to draw upon to illustrate his lectures.

The nature of the late Mr. **Arthur Lillie's** posthumous book, **Râma and Homer,** is sufficiently indicated by its subtitle, "An Argument that in the Indian Epics Homer found the Theme of his Two Great Poems." Mr. Lillie pours the vials of his wrath and scorn upon the "Oxford Professors" and their colleagues who disagree with him, and points triumphantly in proof of his thesis to the undoubted discrepancies in the Homeric poems and the equally patent parallels in details between them and the legend of Rāma. We fear, however, that he will not carry conviction to many, though his slashing onslaught makes interesting and amusing reading. Parallels can be explained on the

supposition—it is, indeed, more than a supposition—that both the Greeks and the Hindus inherited the remains of a common stock of myth ; and while we agree with him in doubting the "rat-trap theory" of Indian isolation and some other professorial dogmas, we feel that his own theories are too rash and his method of argument too loose to satisfy the serious student that Homer plagiarized Vâlmîki. Besides, who was "Homer"? (See p. 149.)

The title of Rev. **E. H. Gomes's Children of Borneo** is somewhat of a misnomer, for only a very small part of the work is concerned with children. But it is a very excellent little book, and its vivid descriptions of the life and customs of the Sarawak Sea Dyaks are eminently readable. The author has spent many years amongst these people, and writes of them in a sympathetic spirit. The coloured illustrations are bright, and add to the attractive appearance of the volume, the most important part of which deals with Dyak folklore and superstitions, giving a good deal of valuable and interesting information on these subjects in a pleasant and simple style.

The American Lectures on the History of Religions were organized by a committee some nine years ago on the lines of the Hibbert Lectures in this country, and since each course is afterwards published in book form, they have already produced a valuable series of volumes of interest to the Oriental student. The ninth course of lectures, which were delivered in 1910 by Professor **Morris Jastrow,** have now been issued as a volume entitled **Aspects of Religious Belief and Practice in Babylonia and Assyria.** The work consists of six lectures, in the first of which the author sketches the gradual development of culture and religion in Mesopotamia from Sumerian times to the Greek conquest. His second lecture is devoted to an outline presentment of the chief deities in the Babylonian pantheon, while in two others an account is given of the extensive omen literature of Babylonia and Assyria—a subject which was very imperfectly studied and understood until within the last few years. The two principal forms of divination, by means of the liver and through observation of the heavens, are treated in some detail, and their important bearings upon the general history of religious belief is emphasized. The fifth lecture, on the temples and the cults, takes into account the results of the recent German excavations at Babylon and Kalah-Shergat, the city of the earliest Assyrian capital, Ashur ; while in the concluding lecture, which deals with ethics and the beliefs concerning the after-life, a sharp distinction has been very rightly drawn between popular and speculative thought. Writers on this subject often fail to distinguish between popular religion and the somewhat artificial form it assumes under priestly influence in the official cult, and Professor Jastrow has done good service in making the distinction clear. The volume may be warmly recommended to all those interested in the scientific study of Oriental religion, and it should do much to popularize the results of the most recent research upon its subject, to which Professor Jastrow himself has contributed in no small measure. A special word of praise should be given to the illustrations, which are carefully chosen and furnished with full explanatory comments. We may add that

the usefulness of the work is enhanced by a good index, and by a series of chronological lists which give the reader a bird's-eye view of the historical periods treated in the volume. (See p. 255.)

The **Baessler-Archiv,** the journal issued by the Baessler-Institut primarily with the object of editing the ethnological material in the great museums of Germany, continues to publish papers of considerable interest. The third part of the first volume, which we have received, contains a very full discussion of a cosmical Brahman picture preserved in the Library at Tanjore, of which a copy is possessed by the Ethnographical Museum in Berlin. The paper is styled "Ein Brahmanisches Weltsystem," and in it Dr. Heinrich Stönner gives a full explanation of the different divisions of the picture and the various legends to which they refer. The other papers in this part are contributed by Dr. Wilhelm Crahmer on some remarkable hatchet-shaped Indian weapons of bronze and iron, and by Dr. Wilhelm Planert on religious beggars in Southern India, mainly in connection with a magnificent collection of original drawings in the possession of the Berlin Museum for Ethnography.

We may also here call attention to an important monograph entitled **Sprichwörter und Lieder aus der Gegend von Turfan,** by Dr. **Albert von le Coq,** which has been published as the first "Beiheft" to the *Baessler-Archiv.* In it the author publishes a very interesting collection of East-Turkish sayings and proverbs which he made in the course of his expedition to Central Asia in 1904-1907, officially known as the First Royal Prussian Expedition to Turfan in Chinese Turkestan. The sayings are all in the Turfan dialect, and they are here given in Turkish, with Latin transcripts to show the exact pronunciation and German translations. The work makes a valuable addition to our knowledge of a little-known Turkish dialect.

Semitic scholars will be glad to learn that the texts of the important collection of Aramaic papyri and ostraca which were found at Elephantine, and have recently been edited and translated by Professor Sachau in a sumptuous volume, with seventy-five photographic plates of facsimiles, can now be obtained in a smaller and cheap edition as the fourth volume in the series of "Hilfsbücher zur Kunde des Alten Orients." The task of preparing this smaller edition was entrusted to Professor **Arthur Ungnad** of Jena, and it has now been issued under the title **Aramäische Papyrus aus Elephantine.** In it Professor Ungnad gives transcriptions of the texts in Hebrew characters, with notes and short summaries, and the book will be of very great use to Semitic students, who must, however, still consult the larger edition for Professor Sachau's translations and for the texts themselves. Professor Ungnad's work has been very carefully done, and he brings forward several novel suggestions with regard to the interpretation of difficult and obscure passages in the texts. (See p. 39.)

No. XIII. of the "Semitic Study Series," issued by Professor Gottheil and Professor Morris Jastrow, contains **Extracts from the Ecclesiastical History of John, Bishop of Ephesus,** which have been edited by Mrs. **Margoliouth** of

Oxford. John, Bishop of Asia or Ephesus, wrote in the sixth century, and his greatest literary work was his "Ecclesiastical History." As its language and style are simple, it is suitable in extracts for the use of students, and Mrs. Margoliouth gives all necessary information on unusual Byzantine-Greek words and on geographical and historical references. The little volume will form a very useful addition to the series.

In his **Outlines of Liberal Judaism for the Use of Parents and Teachers,** Mr. **C. G. Montefiore** presents a manual of doctrine for the new synagogue which has recently been established in London, largely owing to his own efforts; and though he disclaims any official authority, and puts forward the book simply as the expression of his personal view, yet it must be regarded as embodying the general opinions of the larger part of his community, and, as such, it deserves the close study of all who are interested in the religious thought of our day. The first impression that the reader will receive is one of admiration for the earnestness and dignity of the writer. Mr. Montefiore always writes as a religious gentleman, and, moreover, with vigour and grace. But when we come to analyze the matter, we confess to feeling that in some degree the treatment is inadequate. Much of the moral and theological teaching of the book, though excellent in itself, is, in our opinion, far beyond the grasp of any normal child. However, to us the interest of the book does not lie in its application to pedagogic purposes, but in its exposition of the doctrines of the Liberal Jewish Synagogue. From this point of view we propose to touch cursorily on one or two salient points. To some Christian divines Mr. Montefiore's attitude has seemed more antagonistic than even that of Conservative Judaism. We can readily understand this. Conservative Judaism, in its uncorrupted form, has always left space for a considerable play of the mystic imagination, and many of the greatest legalists were likewise mystics. We miss all trace of this influence in Mr. Montefiore's writing, and especially in his treatment of miracles. It is hardly enough to say that "miracles are among the illusions or temporary beliefs through which God, in His wisdom, educates the human race. When we need them no longer, our belief in them can fall away." Do we now need them no longer? If he believes that the spiritual ideals of his race which crystallized into the mythopœic forms of miracles were divinely inspired, then these miraculous forms also must have a certain relation to the Divine, and demand something more than an unceremonious dismissal. It is quite legitimate to hold that Biblical *mythoi* do not represent literal physical experiences, and many Conservative Jews have held that view; but while denying the exoteric interpretation, they have maintained an esoteric, claiming that the stories express in modes of finite speech the communion of the human soul with the Divine. An ideal truth is not necessarily an historical fact. If the folk was holy, then also its folklore has something of holiness. Similarly with Mr. Montefiore's treatment of the Pentateuchal laws. For example, he doubts the advisability of observing the dietary laws, because he doubts their Divine origin, and does not see their practical utility. But *non sequitur:* these

laws are an expression of the instinct of the race, a mode in which its spiritual consciousness took outward form, so that the nation might exist and perform its function under given social conditions. They depend for their validity, not so much upon their alleged sanction, nor upon their apparent utility, as upon their acceptance by the religious conscience of Catholic Jewry. Mr. Montefiore, being something of a rationalist and individualist, hardly pays sufficient regard to these considerations, and hence his attitude to traditional Judaism is in some respects that of the Dissenter to the Catholic Christian Church. (See p. 98.)

The Story of Israel and Judah, by Mr. **H. J. Chaytor,** is distinctly a meritorious and useful book. The author has set himself the task of writing for the use of the upper forms of schools a plain narrative of the Old Testament from Abraham to the death of Nehemiah, such that his readers will "have nothing to unlearn on the ground of either science or history," and on the whole he has succeeded. The task is indeed difficult, for the author is at once confronted by the problems of Biblical criticism, and whatever answer to them he accepts and lays before his readers, there is always a danger that with the advance of knowledge they may be compelled to "unlearn" it. Mr. Chaytor follows the moderate critics. We can only say that in the present state of knowledge this position is very likely to be right, but it would be far too much to suppose that it can never be disproved. However, we must be thankful for provisional mercies, and as such the book is good. The treatment of historical problems is often most illuminating, though incidentally we may remark that his strictures on the Pharisees on p. 301 are wholly unfair. Good maps are given, together with a number of illustrations of antiquities bearing on the story, and a chronological table. (See p. 95.)

The thanks of students of medieval Hebrew literature are due to the Rev. Dr. **A. W. Greenup** for his scholarly edition of the text of the **Shekel Haḳ-Ḳōdesh** of **Moses de Leon.** This work is an exposition of Kabbalah, and, like so much of that literature, is very interesting, and often full of beauty. While in the main it agrees with the usual Kabbalistic system, it does not expound its principles in a dry schematic manner, but proceeds in a discursive and somewhat prolix style, giving much attention to the mystical and allegorical exposition of the chief themes of the Bible and Jewish thought, and often flashing out into ideas of singular beauty. In this respect it is a good specimen of its class, for the Kabbalah at its best is not merely a system of theological speculation, but also, and to a still greater degree, a composite of old and new, and often heterogeneous, but nearly always impressive and beautiful imaginations playing like a many-coloured rainbow around the moral and devotional life of Israel. It is to be hoped that Mr. Greenup will soon present us with a translation of this interesting text.

Everyone who is interested in Africa will welcome the publication of Professor **Meinhof's** lectures under the attractive title **Die Dichtung der Afrikaner.** His clear, pointed, and interesting style is fully maintained; there is not a

dull page anywhere in this comprehensive little work of 178 pages. Yet it is packed full of information, much of it very suggestive for the student, whilst all the time being distinctly *ad populum*, free from technical terms, and illuminated with well-chosen extracts from African stories, sayings, and proverbs. No one who thinks about Africa can afford to miss this little book. Sixteen years ago men began to realize that Africa had an interesting unwritten literature, and some of those impressions were chronicled in Seidel's "Geschichten und Lieder der Afrikaner." Now Professor Meinhof can go further, and admit that Germany no longer has that monopoly in the region of folklore which she was, until recently, supposed to have, for the African has an endless store. And not only so; the whole process of literature, as civilized man accounts literature, can be seen in process of formation. To begin with the story, African stories are mostly based on that close sympathy between man and beast which is so marked a feature of our own child-life. Again, man, like the child, seeks for origins. Where do men come from? What is death? And so forth. So the Masai explain their right to all the cows by telling how the first solitary Masai saw a leather thong reaching from heaven, and cow after cow streaming down it till his hut was full. Historical fact may enter in. The Togo story of the bees is told. When some of their clan were driven out, the enemy were rash enough to try and cut down the sacred tree. In it lived a hive of bees, who, being disturbed, quickly routed the enemy so effectually that the owners were able to return. Hero-worship and the dramatic instinct also play their part, just as with children amongst ourselves. Religious instinct, too, demands expression, and calls to its aid singing and dancing. "Dancing," says Professor Meinhof, "is above all things [a form of] work." Men do not dance for pleasure, but for some definite object, such as the healing of a sick man, or the desire for victory in battle, and many interesting specimens of this sort of composition are given. Further, the African dearly loves his proverb and his riddle, though their line of thought is quite different to ours. Just one instance. The shrewd man does not shave himself. Not that he lets any hair grow on his face, for that is pulled out with tweezers; but when, as we say, he wants his hair cutting, he is shrewd enough to get a neighbour to do it for him for nothing. Yes, the African is not so far removed from ourselves, after all. Here are all the factors which go to make up literature, and much more of supreme interest that we cannot notice here. Professor Meinhof has provided a real treat, and given us a book which cannot fail to entrance the reader. (See p. 190.)

Al-Hilal, April, 1912, Vol. XX., No. 7. (See p. 169.)

Al-Hilal, May, 1912, Vol. XX., No. 8. (See p. 169.)

Al-Hilal, June, 1912, Vol. XX., No. 9. (See p. 169.)

Al-Machriq, May, 1912, Vol. XV., No. 5, contains: Un Témoin de la Résurrection dans les Catacombes, by E. Gebhart.—Critique Historique de la Revue al-

Moktabas, by G. Manache.—La Syrie de 1782 à 1841 d'après un Témoin Oculaire, edited by P. L. Malouf.—L'Histoire de la Soie en Syrie, by G. Ducousso.—Bibliographie Orientale.—etc., etc. (See p. 169.)

Al-Machriq, June, 1912, Vol. XV., No. 6, contains: Les Fêtes Jubilaires et le Congrès des Orientalistes à Athènes, by L. Ronzevalle.—Le Fils de Wa'il. Drame Historique, by Ch. Abéla.—Les Prétendus Emprunts du Christianisme aux Cultes Païens, by P. L. Cheïkho.—Christianisme et Littérature avant l'Islam: le Christianisme au Hijaz, by P. L. Cheïkho.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 169.)

American Journal of Semitic Languages and Literatures, April, 1912, Vol. XXVIII., No. 3, contains: Inscriptions of Early Assyrian Rulers, by D. D. Luckenbill.—A Note on Malachi ii. 15a, by J. M. Powis Smith.—Another Babylonian Ledger Account of Reeds and Wood, by G. A. Barton.—Book Notices.—etc., etc. (See p. 169.)

Anthropos, May-June, 1912, Vol. VII., No. 3, contains: Le Culte de la Société Secrète des Imandwa au Ruanda, by A. Arnoux.—Beitrag zur Ethnographie der Fõ-Neger in Togo, by F. Wolf.—La Donna Albanese, by D. E. Cozzi.—La Fête de la Circoncision en Imerina (Madagascar): Autrefois et Aujourd' hui, by Soury-Lavergne and de la Devèze.—Chansons Populaires Chinoises de la Région Sud des Ortos, by P. van Oost.—Beiträge zur Kenntnis des japanischen Volksglaubens, by H. ten Kate.—Betóya-Sprachen Nordwestbrasiliens, by Th. Koch.—Grüntberg-die Gliederung der australischen Sprachen, by W. Schmidt.—Miscellanea.—Bibliographie.—etc., etc. (See p. 169.)

Asie Française, April, 1912, Vol. XII., No. 133, contains: La Question des Emprunts Chinois.—La Russie et la Question Mongole.—La Question de l'Alcool Indigène au Tonkin et dans le Nord-Annam, by Ch. Fournier-Vailly.—Les Chemins de Fer Français de Syrie et le Gouvernement Ottoman.—L'Évolution Économique et Sociale au Pays d'Annam.—Indochine.—Extrême-Orient.—Bibliographie.—etc., etc. (See p. 169.)

Baptist Missionary Review, April, 1912, Vol. XVIII., No. 4, contains: A Glimpse of Camp Life on the Mission Field, by Miss A. Parker Carvel.—Government Grants for School and Hospital Buildings, by J. M. Baker.—Religious Instruction in Indian Schools, by H. Huizinga.—Editorial.—Mission News.—etc., etc. (See p. 169.)

Baptist Missionary Review, May, 1912, Vol. XVIII., No. 5, contains: The Song of the Mountains, by Miss B. Estelle Harvey.—Industrio-Education in Jorhat Assam, by C. H. Tilden.—The Expansion of Christianity in the First Three Centuries, and a Comparison, by H. Huizinga.—Editorial.—Exchanges and Reviews.—Mission News.—etc., etc. (See p. 169.)

Biblical World, May, 1912, Vol. XXXIX., No. 5, contains: Frontispiece.—Editorial: The Religious Value of the Apostolic Age.—Recent Excavations in Jerusalem, by E. W. G. Masterman.—The Evolution of the Religion of

Israël: (V.) From Ezekiel to Nehemiah, by G. A. Barton.—The Religious Life of the German Student, by K. Bornhausen.—The Minister and the Boy: (VII.) The Boy's Religious Life, by A. Hoben.—The American Institute of Sacred Literature, by Shailer Mathews.—Exploration and Discovery: the Morgan Collection of Coptic Manuscripts.—Book Reviews.—etc., etc. (See p. 169.)

Biblical World, June, 1912, Vol. XXXIX., No. 6, contains: Frontispiece.—Editorial.—The Religion that Jesus Lived, by R. Rhees.—Religious Life at the University of Michigan, by W. H. Tinker.—The Evolution of the Religion of Israel: (VI.) From Nehemiah to Christ, by G. A. Barton.—The Protestant Doctrine of the Future Life under Criticism and Review, by G. Cross.—Work and Workers.—Book Reviews.—etc., etc. (See p. 169.)

Brahmavâdin, April, 1912, Vol. XVII., No. 4, contains: Vedārthasaṅgraha.—Fear of Death, or the Rationale of Religion, by Sultan Singh Chinna.—The Philosophy of the Bhagavath Gita, by M. Charan.—Suggestions for the Indian Vivekananda Societies, by Sister Nivedita.—Significance of the Life of Sri Ramakrishna for Modern India, by K. S. Aiyar.—The Ancient and Modern Educational Systems of India, by M. H. Phelps.—Vedanta Work.—Notes and Thoughts.—Reviews.—etc., etc. (See p. 169.)

Chinese Recorder, April, 1912, Vol. XLIII., No. 4, contains: Editorial Comment.—The Advantages and Disadvantages of Government Recognition of Mission Schools and Colleges, by H. McC. E. Price.—Is Recognition of Mission Schools by the Government Feasible or Desirable? by P. D. Bergen.—A System of Uniform Examinations: how far Desirable and Practicable, by H. B. Graybill.—A Scheme of Uniform Examinations, by A. S. Moore Anderson.—The Future of the Educational Association, by T. Richard.—Correspondence.—Missionary News.—etc., etc. (See p. 170.)

Chinese Recorder, May, 1912, Vol. XLIII., No. 5, contains: Editorial Comment.—The Chinese as Evangelists, by J. C. Garritt.—Self-Support in Shanghai, by J. Ware.—The Chinese Christian Church in Tientsin, by Ch. E. Ewing.—Instances of Home Mission Enterprise.—What the Chinese are Thinking.—Correspondence.—Missionary News.—etc., etc. (See p. 170.)

Expositor, May, 1912, Vol. VIII., No. 17, contains: The Apostle Paul's Hymn of Love and its Religious-Historical Significance, by A. Harnack, translated by Miss H. Ramsay.—The Ark of the Covenant, by B. D. Eerdmans.—St. Paul and the Mystery-Religions, by H. A. A. Kennedy.—The Teaching of Paul in Terms of the Present Day, by Sir W. M. Ramsay.—Personality and Grace, by J. Oman.—The Position of the Tent of Meeting, by H. M. Wiener.—etc., etc. (See p. 170.)

Expository Times, May, 1912, Vol. XXIII., No. 8, contains: Notes of Recent Exposition.—Wesley's Doctrine of Assurance, by F. Balch.—The Great Text Commentary.—The Doctrine of the Incarnation in the Creeds, by A. E. Garvie.—In the Study.—The Calendar, the Sabbath, and the Marriage Law

in the Geniza-Zadokite Document, by G. Margoliouth.—Studies in Pauline Vocabulary, by R. M. Pope.—Literature.—Contributions and Comments.—etc., etc. (See p. 170.)

Expository Times, June, 1912, Vol. XXIII., No. 9, contains: Notes of Recent Exposition.—Professor Hogg on the Kingdom of God, by E. Stock.—The Great Text Commentary.—Ethics among Primitive Peoples, by A. C. Haddon.—In the Study.—The Doctrine of the Incarnation in the Creeds, by A. E. Garvie.—Literature.—The Pilgrim's Progress, by J. Kelman.—Contributions and Comments.—etc., etc. (See p. 170.)

Expository Times, July, 1912, Vol. XXIII., No. 10, contains: Notes of Recent Exposition.—Positive Theological Research in Germany, by P. Feine.—The Great Text Commentary.—The Doctrine of the Incarnation in the Creeds, by A. E. Garvie.—The Writings of John, by J. Agar Beet.—In the Study.—Illustrations of Spiritual Truths from Gibbon's "Decline and Fall," by G. A. Frank Knight.—The Raising of Lazarus, by J. E. Roberts.—The Pilgrim's Progress, by J. Kelman.—Literature.—Contributions and Comments.—etc., etc. (See p. 170.)

Geographical Journal, May, 1912, Vol. XXXIX., No. 5, contains: Observations on the Sir Sandford Glacier, 1911, by H. Palmer.—The Antarctic Expeditions of 1911-1912, by H. R. Mill.—Island-Names in Melanesia, by W. H. R. Rivers.—Reviews.—etc., etc. (See p. 170.)

Geographical Journal, June, 1912, Vol. XXXIX., No. 6, contains: Exploration in North-West Mongolia and Dzungaria, by D. Carruthers.—Morocco and its Future, by A. G. Ogilvie.—Through the Lutzu Country to Menkong, by F. Kingdon Ward.—Bushman Paintings in the Ma-Dobo Range ("Matopos"), Southern Rhodesia, by R. N. Hall.—Environment in Turkey and Japan.—Reviews.—etc., etc. (See p. 170.)

Hindustan Review, April, 1912, Vol. XXV., No. 152, contains: The Untouchable Classes of an Indian City: The Economic Position (I.), by H. H. Mann.—The Chinese Revolt: a Survey, by A. Kinnosuke.—Female Education in India: a Suggestion for its Improvement, by R. R. Aiyar.—India as a Dependency, by P. Ch. Chetti.—Education in Afghanistan, by "Durrani."—The Ethics of Mann, by G. A. Chandavarkar.—Irrigation in South India (I.), by T. Kutiyan.—Literary Supplement.—Views and Reviews.—Reviews and Notices.—etc., etc. (See p. 170.)

Indian Antiquary, April, 1912, Vol. XLI., Part 518, contains: Sir A. Shipman, by J. Biddulph.—A Short Note on the Hinduization of the Aborigines: the Swelling of the Chandala Caste, by V. Chakravartti.—The Vedic Calendar, by R. Shamashastry.—Manglana Stone Inscription of Jaya-Trasimha (Vikrama), Samvat, 1272, by P. R. Karna.—The Ajivikas, a Sect of Buddhist Bhikshus, by R. B. Pathak.—Bhamaha and Dandi, by R. Narasimhachar.—Contributions to Panjabi Lexicography (Series III.), by H. A. Rose.—Miscellanea.—etc., etc. (See p. 170.)

Indian Antiquary, May, 1912, Part 519, contains: The Castes in India, by E. Senart.—More about Gabriel Boughton, by W. Foster.—The Vedic Calendar, by R. Shamasastry.—Outlines of the History of Alam.—Kara Literature, by P. V. Kane.—Miscellanea.—Book Notice.—etc., etc. (See p. 170.)

Indian Forester, May, 1912, Vol. XXXVIII., No. 5, contains: The Need of Fire-Protection in the Tropics, by C. E. C. Fischer.—Peridermium Cedri as a Destructive Fungus, by R. S. Troup.—Expenditure on Forests in India.—Annual Report of the Delegates for Instruction in Forestry for the Year 1911.—Cholera Treatment.—"Jungle Folk," by D. Dewar.—The Value of Sawdust.—Counterfeiting Methods in United States Leather Industry.—Correspondence.—Shooting in Burma.—Notes.—etc., etc. (See p. 170.)

Indian Review, April, 1912, Vol. XIII., No. 4, contains: The Bed of an Indian River, by Miss F. A. Steel.—When Asia Ruled the Waves ? by V. B. Mehta.—Mr. Gokhale's Education Bill.—Commercial Education, by C. G. Menon.—Some Famous Indian Women, by Mrs. M. S. Pinto.—Agricultural Development.—The Eurasians.—Ragas of Hindu Music, by C. Gangadhar.—Passive Resistance, by P. K. Naidoo.—The late Mr. W. T. Stead, by B. Natesan.—Current Events.—The World of Books.—Topics from Periodicals.—Indians outside India.—etc., etc. (See p. 170.)

Indian Review, May, 1912, Vol. XIII., No. 5, contains: National Economics and India, by V. G. Kale.—Indians in East Africa, by Mr. Jeevanjee.—Babu Kristo Das Pal, by Mr. Venkatasubbayya.—Chandrasena (A.D. 436 to 526), by M. K. Singh.—The late Dewan Bahadur Ragunatha Rao, by D. B. M. Adinarayana Ayah.—Current Events.—The World of Books.—Topics from Periodicals.—Indians Outside India.—Departmental Reviews and Notes.—etc., etc. (See p. 170.)

Journal of the African Society, April, 1912, Vol. XI., No. 43, contains: The Anglo-Egyptian Sudan, by E. A. Stanton.—The Two Nigerias, by T. L. Gilmour.—The Climate of Africa, by H. E. Rawson.—The Oasis of Siwa, by C. V. B. Stanley.—Customs of the Kwongoma District, by J. F. J. Fitzpatrick.—Rules for Hausa Spelling.—Editorial Notes.—Books Reviewed.—etc., etc. (See p. 171.)

Journal of the Anthropological Society of Bombay, Silver Jubilee Memorial Number, 1911, contains: A Short History of the Anthropological Society of Bombay, by J. J. Modi.—Index of Papers read during the last Twenty-five Years.—Totem Theories, by R. E. Enthoven.—The Malay Versions of Two Ancient Indian Apologues, by S. Ch. Mitra.—The Beluchis of Upper Sind, by A. L. Emanuel.—Kamalpuja in Kathiawad, by K. M. Jhaveri.—Hindu Coronation Rites and Ideas of Government, by R. Sahib P. B. Joshi.—Hindu Marriage in Western India, by O. Rothfeld.—"Shaikhs," or Ethnography of the Indian Muslims, by S. F. A. Edross.—Engineering before the Mohammedan Period, as seen from the Works of Kalidas and other well-known Authors, by K. K. Desai.—Naming Customs and Name Superstitions, by R. P. Masani.—etc., etc. (See p. 171.)

Journal of the Anthropological Society of Bombay, Vol. IX., No. 2, contains: Further Notes on the Primitive Method of Computing Time and Distance, by S. Ch. Mitra.—Basawis in Peninsular India, Dévadásîs, Muralis, Bháwanis, Arádhîns, and Jògîns or Jògatis, by R. B. R. C. Artal.—Gosavis of Western India, by J. A. Saldanha.—A Short Note on a Book of Charms, by S. M. Edwardes.—Anthropological Scraps.—etc., etc. (See p. 171.)

Journal of the Anthropological Society of Bombay, Vol. IX., No. 3, contains: National or Racial Psychology as a Subject for Anthropological Research, Illustrated by a Comparison of English and Indo-Aryan Traits, by R. K. Dadachanji.—Notes on the Son Kolis and on the Agri Caste of Kolaba District, by O. Rothfeld.—Campbell's Notes on the Spirit Basis of Belief and Custom, by R. E. Enthoven.—Proceedings of the Society.—etc., etc. (See p. 171.)

Journal Asiatique, January-February, 1912, Vol. XIX., No. 1, contains: L'Écriture Cursive Tibétaine, by J. Bacot.—Le Saundarananda Kāvya d'Açvaghoṣa, by A. Baston.—Un Fragment Tokharien du Vinaya des Sarvāstivādins, by S. Lévi.—Observations Linguistiques, by A. Meillet.—Note sur les Anciennes Monnaies de l'Inde dites "Punch-Marked Coins," et sur le Système de Manou, by J. A. Decourdemanche.—Les Hain-teny Merinas, by J. Paulhan.—Une Version Sogdienne du Vessantara Jātaka, by R. Gauthiot.—Mélanges.—Comptes Rendus.—Chronique et Notes Bibliographiques.—etc., etc. (See p. 171.)

Journal of the Ceylon Branch of the Royal Asiatic Society, 1911, Vol. XXII., No. 64, contains: Note on the Bali Ceremonies of the Siṇhalese, by W. A. De Silva.—The Rebellion of Edirillé Rála, 1594-1596, by P. E. Pieris.—Mulgiri-gala, by D. Ferguson.—etc., etc. (See p. 171.)

Journal of the Polynesian Society, March, 1912, Vol. XXI., No. 1, contains: Annual Meeting of the Society.—The Tahitian Version of Tafa'i (or Tawhaki), translated by A. Leverd.—E Parau no Tafa'i.—Notes and Queries.—etc., etc. (See p. 171.)

Journal of the Royal Asiatic Society of Great Britain and Ireland, April, 1912, contains: Description of the Province of Fārs, in Persia, at the Beginning of the Twelfth Century A.D., translated from the Manuscript of Ibn-al-Balkhī in the British Museum, by G. Le Strange.—A propos de la Datation en Sogdien, by R. Gauthiot.—Documents Sanscrits de la Seconde Collection M. A. Stein, by L. de la Vallée Poussin.—Goths in Ancient India, by Sten Konow.—Iranian Manuscripts in the Library of the India Office, by M. N. Dhalla.—Jātakas at Bharaut, by E. Hultzsch.—The Origin of Tragedy and the Ākhyāna, by A. Berriedale Keith.—The Chinese Bronze known as the "Bushell Bowl," and its Inscriptions, by L. C. Hopkins.—Miscellaneous Communications.—Notices of Books.—Notes of the Quarter.—etc., etc. (See p. 171.)

Light of Truth, or the Siddhānta Dīpikā and Āgamic Review, April, 1912, Vol. XII., No. 10, contains: Is England a Śaivite Country? by Th. S. J. Seesodia.—

Viraśaiva Religion (I.), by J. Basavalingappa.—The Ten Idylls, by J. M. N. Pillai.—Pura-Nānuru, by G. U. Pope.—The Advaita Philosophy, by M. S. Sabhāratnam.—Dr. Pope's Lecture on the Poetry of India at the Indian Institute.—Religion and Religious Prejudices, by M. S. Pillai.—The Supposed Māyā Origin of the Elaphocephalous Deity Ganesha.—The Āgamic Bureau Notes.—etc., etc. (See p. 172.)

Light of Truth, or the Siddhānta Dīpikā and Āgamic Review, May, 1912, Vol. XII., No. 11, contains : Religious Toleration, by M. S. Sabhāratnam.—Pura-Nānuru by G. U. Pope.—Rudra-Hridayopanishat, by R. A. Śāstry.—Nammālvār's Titu-viruttam, by A. G. Svāmin.—The Supposed Māyā Origin of the Elaphocephalous Deity Ganesha (Extract).—The Worship Offered to Śiva by Gods, by M. M. K. Shetti.—A Pundit—Who is He ? by J. N. Rāmanāthan.—The Āgamic Bureau Notes.—etc., etc. (See p. 172.)

Madras Christian College Magazine, April, 1912, Vol. XI., No. 10, contains: Savonarola (III.), by W. Meston.—Superstition in Hinduism : Plain Speaking by a Hindu, by V. Kunhikannan.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 172.)

Madras Christian College Magazine, May, 1912, Vol. XI., No. 11, contains : The Sign of the Cross, by F. W. Henderson.—Olivilodukkam, by S. A. Pillai.—East and West, by T. Ramakrishna.—Glimpses into the History of Cochin, by P. S. R. Iyer.—Indian Logic, by P. Jagannadhaswami.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 172.)

Maha-Bodhi Journal, February, 1912, Vol. XX., No. 2, contains : A Veteran Christian Missionary on Arrack Drinking.—Indian National Congress.—The Ancient Government in Ceylon.—Educational Statistics.—Chinese Courtesy.—Hindu University Scheme.—Digest of the Majjhima Nikaya.—Parsi Munificence.—Calcutta University.—News and Notes.—etc., etc. (See p. 172.)

Maha-Bodhi Journal, March, 1912, Vol. XX., No. 3, contains : Indian University Pali Series.—Indian National Congress.—Ceylon in 1815 and the Waste Lands Ordinance.—Weligama Sri Sumangala.—Archæological Find at Muttra.—Moral Education.—Digest of the Majjhima Nikaya.—News and Notes.—etc., etc. (See p. 172.)

Maha-Bodhi Journal, April, 1912, Vol. XX., No. 4, contains : Baroda Administration.—Indian National Congress.—Burma News.—Buddhism.—From Catholic Priest to Buddhist Monk.—Eastern Philosophy.—Ancient India.—The Decline of the Sinhalese Race.—News and Notes.—etc., etc. (See p. 172.)

Man, May, 1912, Vol. XII., No. 5, contains : Note on some Stone-walled Kraals in South Africa, by J. P. Johnson.—Anthropological Research in Northern Australia, by J. G. Frazer.—Kobui Notes, by J. Shakespear.—Stone Adze Blades from Suloga as Chinese Antiquities, by C. G. Seligmann.—Reviews.—Anthropological Notes.—etc., etc. (See p. 172.)

Man, June, 1912, Vol. XII., No. 6, contains: Xylophone des Bakuba, by J. Maes. —The Bearing of the Heraldry of the Indians of the North-West Coast of America upon their Social Organization, by C. M. Barbeau.—Matrilineal Descent in the Arranda and Chingalee Tribes, by R. H. Mathews.—Reviews. —etc., etc. (See p. 172.)

Modern Review, May, 1912, Vol. XI., No. 5, contains: Frontispiece.—The Colonization of India.—History of Aurangzib, by J. Sarkar.—Darwin and Religious Ideals, by P. E. Richards.—Man: His Origin and Original Home, by B. C. Mazumdar.—Hindu Marriage and the Divorce Question, by S. Basu.—The Annals of Islam, by H. Cox.—The Ajmere Urs, by S. Z. Ali.—The Law of Contrast in Chandragupta's Time, by N. Law.—Irrigation Policy in British India and the Native States, by Pro Bono Publico.—Chitore, by the late Sister Nivedita.—Reviews and Notices of Books.—Notes.—etc., etc. (See p. 172.)

Modern Review, June, 1912, Vol. XI., No. 6, contains: Frontispiece.—Woman's Lot in East and West, by R. Tagore and J. Sarkar.—The Supreme Night, by R. Tagore and J. Sarkar.—The Early Races of India (II.), by B. C. Mazumdar. —Mythological Investigation and the Aryan Hypothesis, by V. V. Iyer.—The Family as the Economic Unit in India, by R. Mukerjee.—The Rise and Decadence of Art in India, by Arun Sen.—Studies in Saiva Siddhanta, by M. Chandra Ghosh.—Rajgir: an Ancient Babylon, by the late Sister Nivedita. —Hindu and Hinduism, by Bhai Parmanand.—A Successful Swadeshi Concern.—Islam in China and Higher Asia, by R. B. T. Chandra Das.—Comment and Criticism.—Reviews and Notices of Books.—Notes.—etc., etc. (See p. 172.)

Monatsschrift für Geschichte und Wissenschaft des Judentums, January-February, 1912, Vol. LVI., Parts I.-II., contains: Ludwig Philippson, by J. Bass.—Eine unbekannte jüdische Sekte, by L. Ginzberg.—Die Wortführer des Judentums in den ältesten Kontroversen zwischen Juden und Christen, by M. Freimann.—Beiträge zur Geschichte und Literatur im gaonäischen Zeitalter, by S. Eppenstein.—Besprechungen.—Bibliographische Uebersicht. —etc., etc. (See p. 172.)

Monatsschrift für Geschichte und Wissenschaft des Judentums, March-April, 1912, Vol. LVI., Parts III.-IV., contains: Die Grundlagen einer jüdischen Ethik, by J. Scheftelowitz.—Lehmann-Haupts Buch über Israel, by S. Jampel.—Die Wortführer des Judentums in der ältesten Kontroversen zwischen Juden und Christen, by M. Freimann.—Die Ethik R. Saadjas, by D. Rau.—Aus der Bibelexegese Joseph Ibn Kaspis, by W. Bacher.—Besprechung.—Notiz. —etc., etc. (See p. 172.)

Monde Oriental, 1911, Vol. V., Fasc. III., contains: Lapparnas forna utbredning i Finland och Ryssland, belyst af ortnamnen, by K. B. Wiklund.—Baltisch-slavische worterklärungen, by E. Lidén.—Remarques Critiques sur le Kitāb-

bayāni-l-adyān d'Abu-l-Ma'ālī, by A. Christensen.—Zur Kenntnis der ältesten germanischen Lehnwörter im finnischen und lappischen, by K. B. Wiklund.—Nouveaux Livres Reçus.—etc., etc. (See p. 172.)

The Monist, April, 1912, Vol. XXII., No. 2, contains: Contributions of Christianity to Buddhism, by Richard Garbe.—The Principle of Relativity, by the Editor.—Inventors I have Met, by Ernst Mach.—The New Logico, by Henri Poincare.—The Weird of Love and Death (Poem, with Introduction). by Edward Gilghrist.—Criticisms and Discussions.—Book Reviews and Notes.—etc., etc. (See p. 172.)

Muslim Review, March-April, 1912, Vol. V., Nos. 3-4, contains: Ahadis-i-Nabur (I.), by Feroz-ud-din Murad.—Democratic Spirit in Indian Muslims, by S. M. Masud Ally Khan.—Female Education among Indian Muslims, by M. M. Usufpuri.—Our Social and Educational Ideal, by K. N. Sivaranjan.—A Misfortune at every Step, by R. Saran.—A Plea for the Unification of India, by Murad.—Criticism and Discussion.—Editorials and Miscellaneous.—etc., etc. (See p. 172.)

The Open Court, March, 1912, Vol. XXVI., No. 3, contains: Father Hyacinthe Loyson: an Obituary containing a Document by Father Hyacinthe with Reference to the Circumstances of his Marriage, by the Editor.—Marriage of Hyacinthe Loyson.—Confucius and his Portraits (Illustrated), by Berthold Laufer.—What the World is Waiting for, by Har Dayal.—The Exaggeration of Remorse in Religion, by J. G. Townsend.—Discussion of Christ's First Word on the Cross, by Eb. Nestle, Ch. Caverno and W. B. Smith.—The Religion of Self-denial.—The Texas Fine Arts Association (Illustrated).—Fire Prevention (Illustrated).—Notes from Japan.—The Metaphysical Point of View of Italy in the Turkish War, by L. M. Billia.—Book Reviews and Notes.—etc., etc. (See p. 173.)

The Open Court, April, 1912, Vol. XXVI., No. 4, contains: Father Hyacinthe's Breach with the Church: a Letter to the Father of the Carmelites, 1869.—The Marriage of Father Hyacinthe: an Open Letter, 1872.—Confucius and his Portraits (Illustrated) (*concluded*), by Berthold Laufer.—M. Deshumbert's Ethics of Nature.—Poems by Buddhist Priests of Japan, translated and edited by Arthur Lloyd.—Comments on Vaccination in the Far East, by Edmund M. H. Simon.—Discussion of Christ's First Word on the Cross, by W. B. Cross.—The late Rev. Arthur Lloyd (with Portrait), by E. W. Clement.—The Buddhist Mass.—The Coronation in India.—Book Reviews and Notes.—etc., etc. (See p. 173.)

Orientalisches Archiv, April, 1912, Vol. II., Part III., contains: Die Alhambra im Lichte der Kunstgeschichte, by A. A. Cárdénas.—Ein persisches Gewichtsystem in Schweden, by T. J. Arne.—Iskender-Dū'l-Qarnein und Chaḍir, by G. Supka.—Der Kalamkâr, by H. Grothe.—Notes à propos de Harunobu, by H. von Winiwarter.—Kleine Mitteilungen.—Literaturtafel.—etc., etc. (See p. 173.)

Prabuddha Bharata, April, 1912, Vol. XVII., No. 189, contains : Sri Ramakrishna's Teachings.—Occasional Notes.—Unpublished Notes of Class Talks, by Swami Vivekananda.—Swami Vivekananda on Sri Ramakrishna.—Sri Ramakrishna : an Interpretation, by F. J. Alexander.—Stray Songs to Sri Ramakrishna.—News and Miscellanies.—etc., etc. (See p. 173.)

Prabuddha Bharata, May, 1912, Vol. XVIII., No. 190, contains : Sri Ramakrishna's Teachings.—Occasional Notes.—The Spirit of Modernism and Swami Vivekananda, by a Modernist.—Discourses on the Vedanta, by F. J. Alexander.—Swami Vivekananda and the Youth of Bengal.—The Sister Nivedita Memorial Meeting at Calcutta.—News and Miscellanies.—etc., etc. (See p. 173.)

Proceedings of the Society of Biblical Archæology, May, 1912, Vol. XXXIV., Part IV., contains : The Lion-headed God of the Mithraic Mysteries, by F. Legge.—A Note on the Reign of Amenhetep II., by H. R. Hall.—The Bird of Temple "Z" at Babylon, by T. G. Pinches.—Notes on the Funeral Statuettes of the Ancient Egyptians, commonly called Ushabti Figures, by E. Mahler.—The Originals of Two Religious Texts of the Ašurbanipal Library, by S. Langdon.—A Cylinder Seal of the Hammurabi Period, by S. Langdon.—Review.—etc., etc. (See p. 173.)

Reis and Rayyet, April, 1912, Vol. XXXI., No. 1,608, contains : Sketch of Lord Carmichael's Career.—Governor again.—Governor and Lieutenant-Governor.—Pleader Barristers.—Chaturmas Pujas.—etc., etc. (See p. 173.)

Reis and Rayyet, April, 1912, Vol. XXXI., No. 1,609, contains : The Seat of Government.—Lord Hardinge at Patiala.—Delhi and Calcutta.—The Chittagong Conference.—The Indian Museum.—etc., etc. (See p. 173.)

Reis and Rayyet, May, 1912, Vol. XXXI., No. 1,612, contains : The Psychology of Shipwreck.—Home Rule Bill.—India Bill in the Commons.—Barristers.—etc., etc. (See p. 173.)

Reis and Rayyet, May, 1912, Vol. XXXI., No. 1,613, contains : Cotton Gambling Case.—The Veto.—Cotton Figure Gaming.—Shibpur College.—etc., etc. (See p. 173.)

Reis and Rayyet, May, 1912, Vol. XXXI., No. 1,614, contains : Delhi (Changes) Bill.—The Bill Perplexing.—The Home Rule Bill.—Hindu Priests.—etc., etc. (See p. 173.)

Reis and Rayyet, June, 1912, Vol. XXXI., No. 1,616, contains : The Government of India Bill.—Dacca University.—The India Bill in Committee.—The Dacca Commission.—Indigenous Honour to a Lexiconist.—etc., etc. (See p. 173.)

Review of Religions, April, 1912, Vol. XI., No. 4, contains : Muslim Attitude towards the Powers that be.—The Perfect Religion (III.).—Ahmad and Jesus as Prophets (II.).—Notes and Comments.—etc., etc. (See p. 173.)

Sacred Books of the Hindus, April, 1912, Vol. V., Part VIII., contains: The Vedanta Sutras of Badarayana, with the Commentary of Baladeva, translated by R. B. S. Chandra Vasu.—etc., etc. (See p. 173.)

Sphinx, April, 1912, Vol. XVI., Fasc. I., contains: Inscriptions du Quai d'Eléphantine, by E. J.—Varia, by A. Wiedemann.—Compte Rendu Critique.—Comptes Rendus Analytiques.—etc., etc. (See p. 173.)

T'oung Pao, March, 1912, Vol. XIII., No. 1, contains: Vocabulaire Français—Lo-lo, Dialecte A-hi, by A. Liètard.—Le Kie Aseu yuan hona tchouan, by R. Petrucci.—The Discovery of a Lost Book, by B. Laufer.—Five Newly-discovered Bas-reliefs of the Han Period, by B. Laufer.—Ein Ethnographisch Interessantes Kakemono, by E. Simon.—The 1910 Census of the Population of China, by W. W. Rockhill.—Mélanges.—Bulletin Critique.—Bibliographie—Correspondence.—etc., etc. (See p. 174.)

Tropical Agriculturist, March, 1912, Vol. XXXVIII., No. 3, contains: Dry Farming.—Proposed Brazilian Rubber Law.—Palm Oil Industry of West Africa.—Plantain Fibre Industry.—Edible Products.—Plant Sanitation.—Scientific Agriculture.—Education.—Miscellaneous.—etc., etc. (See p. 174.)

Tropical Agriculturist, April, 1912, Vol. XXXVIII., No. 6, contains: Agriculture and Research.—Notes on Tapping.—Brazilian Rubber Congress.—Indigo in Ceylon.—Cotton Cultivation in the Central Provinces and Berar.—Some Facts about Camphor.—Edible Products.—Plant Sanitation.—Scientific Agriculture.—Miscellaneous.—etc., etc. (See p. 174.)

Tropical Agriculturist, May, 1912, Vol. XXXVIII., No. 5, contains: Rubber Tapping in Ceylon.—The Rubber Production of Africa.—Kapok and its Cultivation.—The Cultivation of Cotton in Cuba. The Kola Nut.—The Botanic Gardens of Buitensorg, Java.—Plant Sanitation.—Miscellaneous.—Correspondence.—etc., etc. (See p. 174.)

Vedantin, October-December, 1911, Vol. II., Nos. 5 and 6, contain: Editorial.—The Vedant Philosophy.—Discussion on Prayer.—Extracts and Notes.—The Commentary on the Bhagawad Gita.—Vedic Association.—etc., etc. (See p. 174.)

Word, April, 1912, Vol. XV., No. 1, contains: Living, by the Editor.—Resurrection and Easter, by C. E. Birdsall.—A Reincarnation Story, by S. E. Archer.—The Inner Life and Jesus, the Christ, by C. H. A. Bjerregaard.—Sumangala and the Island of Ceylon, by an American Newspaper Writer.—etc., etc. (See p. 174.)

Word, May, 1912, Vol. XV., No. 2, contains: Living, by the Editor.—The Mahatmas and their Instruments, by L. C. L.—The Inner Life and Jesus, the Christ, by C. H. A. Bjerregaard.—Will and Wisdom, by E. Herrmann.—etc., etc. (See p. 174.)

Zeitschrift für die alttestamentliche Wissenschaft, Vol. XXXII., Part II., contains: Exegetische Studien zum Septuagintapsalter, by M. Flashar.—Die alten jüdischen Erklärungen zu Gen. iv. 16, by W. Bacher.—Noch einmal

zu Gen. iv. 1, by K. Budde and D. van Doorninck.—Die literarische Herkunft von 1 Reg. xix. 19-21, by A. Alt.—Ein Beitrag aus den Papyri von Elephantine zu Hiob. Kap. xxxi., by P. Volz.—Glossen zu den "Aramäischen Papyrus und Ostraka," by J. N. Epstein.—Notizen zu einigen biblischen geographischen und ethnographischen Namen, by A. Sarsowsky.—Miscellen.—etc., etc. (See p. 174.)

II.

NEW ORIENTAL BOOKS.

Published in England.

ABDUL MAJID (SYED H. R.).—England and the Moslem World : Articles, Addresses, and Essays on Eastern Subjects. 8vo. Cloth, pp. 184. York, 1912. 5*s*.

AMERY BEY (H. F. S.).—Aid to Arabic : for Officers, Officials, and others Desirous of Acquiring a General Knowledge of the Arabic Language. 8vo. Boards, pp. 181. 1912. 5*s*.

ANETHAN (A. D').—Fourteen Years of Diplomatic Life in Japan. 8vo. Cloth. 1912. 18*s*.

BABYLONIAN Boundary-Stones and Memorial Tablets in the British Museum. Edited by L. W. King. Roy. 8vo. Cloth, pp. 136. Plates in separate Case. 1912. £2.

BENN (A. W.).—History of Ancient Philosophy. 8vo. Cloth, pp. 160. 1912. 1*s*.

BENTON (P. A.).—Notes on some Languages of Western Sudan. 8vo. Cloth. 1912. 7*s*. 6*d*.

BHARATI (P.).—Sree Krishna, the Lord of Love. 8vo. Cloth, pp. 228 1912. 4*s*. 6*d*.

BORST-SMITH (E. F.).—Caught in the Chinese Revolution : a Record of Risks and Rescue. 8vo. Cloth, pp. 126. 1912. 2*s*. 6*d*.

BOX (G. H.).—The Ezra-Apocalypse : being Chapters III.-XIV. of the Book commonly known as, 4 Ezra or 2 Esdras. With a Preface by W. Sanday. 8vo. Cloth, pp. 388. 1912. 10*s*. 6*d*.

BROWN (CH. R.).—The Main Points in Christian Belief. 8vo. Cloth, pp. 256. 1912 2*s*. 6*d*

BRUNTON (J. D.).—Big Game Hunting in Central Africa. 8vo. Cloth, pp. XII, 339. With Photographs and a Photogravure Frontispiece. 1912. 12*s.* 6*d.*

BUDGE (E. A. WALLIS).—Coptic Biblical Texts in the Dialect of Upper Egypt. 8vo. Cloth. 1912. 15*s.*

BURKITT (F. C.).—The Syriac Forms of New Testament Proper Names. Roy. 8vo. Cloth. 1912. 2*s.*

CALLAWAY (G.).—A Shepherd of the Veld : Bransby Lewis Key, Bishop of St. John's, Kaffraria. Second Impression. 8vo. Cloth, pp. 238. 1912. 2*s.* 6*d.*

CHAFFERS (W.).—Marks and Monograms on European and Oriental Pottery and Porcelain. Enlarged and Revised Edition. Roy. 8vo. Cloth. pp. 1108. 1912. £2 2*s.*

CHINA as it Really is, by a Resident in Peking. 8vo. Cloth, pp. VIII, 201. 1912. 2*s.*

COLVIN (T. D.).—The Cape of Adventure : being Strange and Notable Discoveries, Perils, etc., extracted from the Writings of the Early Travellers. Roy. 8vo. Cloth, pp. 492. With Illustrations. 1912. 10*s.* 6*d.*

CORDONNIER (FR. L. V.).—The Japanese in Manchuria, 1904. Vol. 1. The Yalu and Te-li-ssu. 8vo. Cloth. 1912. 7*s.* 6*d.*

CUNNINGHAM (A.).—To-day in Egypt : its Administration, People, and Politics. 8vo. Cloth, pp. 322. With Illustrations. 1912. 12*s.* 6*d.*

DAVIDS (MRS. RHYS).—Buddhism. 12mo. Cloth, pp. 256. 1912. 1*s.*

DOUGHTY (CH. M.).—Wanderings in Arabia. 2 Vols. Reissue. 8vo. Cloth, pp. 330 and 308. 1912. 5*s.* each.

DUNBAR-BRUNTON (J.).—Big Game Hunting in Central Africa. 8vo. Cloth. 1912. 10*s.* 6*d.*

FIELD (C.).—An Eastern Rose-Garden. 32mo. Calf. 1912. 1*s.*

FISHER (D. W.).—Calvin Wilson Mateer : Forty-five Years a Missionary in Shantung, China. 8vo. Cloth. 1912. 5*s.*

FOAKES-JACKSON (F. J.).—A Biblical History for Junior Forms : Old Testament. 8vo. Cloth, pp. 224. 1912. 2*s.* 6*d.*

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It is a fascinating picture that the author unfolds. He shows us India "cultivating trade relations successively with the Phœnicians, Jews, Assyrians, Greeks, Egyptians, and Romans in ancient times, and Turks, Venetians, Portuguese, Dutch, and English in modern times." Her exports included all the luxuries craved by a high civilization—precious stones, furs, musk, embroideries, carpets, silk, drugs, dyes, and aromatics, as well as more ordinary articles—and she seems to have had more or less a monopoly of the trade in these articles. In earlier times Babylon and Assyria were her customers, in later times Egypt and Rome. As might be expected, it was during the existence of a firmly consolidated Empire like that of the Mauryas (*circa* 325 B.C.) that Indian shipping flourished most. Not only was there a regularly-established shipping industry under the Maurya Kings, their Government even boasted a Naval Department for the superintending of navigation and maritime affairs. It was during the Andhra-Kushan period (*circa* 200 B.C. to A.D. 250) that India developed her trade with Rome, and a great deal of interesting evidence is quoted by the author as to its nature and value.

India's trade and maritime activity were not confined, however, to the West. There is ample evidence to prove that she had dealings from early times with countries to the East, among others China, Japan, and the Malay Peninsula. One result of this intercourse was the colonization of Java, to which the Buddhist sculptures of Borobudur bear striking testimony.

Enough has been said to indicate the general scope of Professor Mookerji's work. Book II., on the Muhammadan period, is treated with the same thoroughness of research, while a chapter is devoted to Indian shipping activity under the auspices of the East India Company. The author concludes with a strong plea for the revival of Indian shipping, pointing out that only the possession of a mercantile marine of her own can put India in the position to develop her industries and commerce on satisfactory lines.

The book is beautifully got up, the print is worthy of the author's excellent style, while the numerous illustrations leave nothing to be desired. (See p. 98.)

A Fly on the Wheel; or, How I Helped to Govern India, by Lieutenant-Colonel **Thomas H. Lewin.**—The popularity of this book has led to its being published in a second edition. Such a work is sure to find acceptance, for there is matter in it appealing to almost every class of reader. The soldier will thrill at the exciting accounts of warfare, the sportsman at those of the chase. The Indian official will read with keen sympathy how one of his brotherhood fared in India forty years ago, while those interested in anthropology and folklore will find Colonel Lewin's account of his experiences with the wild tribes, among whom his lot was cast, of extraordinary interest.

It is, as the author tells us in his preface, more than thirty years since he wrote his book, and, re-reading it now, he has wisely refrained from altering it in any way. It is fascinating reading from the moment when, with breathless interest, we follow the career of the young soldier, fresh from England,

plunged into the thick of the Mutiny, to that when we regretfully take leave of him at the close of his service among the Lushai Tribes.

After the Mutiny the author saw service in Central India, taking part in the wild-goose chase against Tantia Topi. He gives many interesting details of his experiences there, describing scenery and people with a very sympathetic pen.

Like many men of vigorous personality, the author found military life too cramping for his energies, so in 1861 he joined the new police force, then raised by the Government to supplement the native army. Under the new system introduced after the Mutiny, Lewin became a District Superintendent, and the year 1862 found him in this capacity at Hazaribagh in Bengal.

After taking charge successively of Noacolly (Noakhali) and Chittagong, the author was appointed, in 1866, Superintendent of the Hill Tribes in the Chittagong Hill Tracts. Here, amid the wild unsophisticated border-folk, Lewin felt in his element, and here his life's work was done. No one can read this natural, simple record of his doings without feeling warm sympathy and admiration for him. He had early grasped the fact that a knowledge of their language is the only key to the heart of these people, so he set himself before everything to master their speech. The relations he gradually established with the chiefs of these districts is proof of his success. But if anything were wanted to vindicate the principles which guided his intercourse with these tribes, it was found in his successful termination of the Lushai Expedition of 1871. The Government was forced in this year to punish these marauders, who were continually disturbing their more peaceful neighbours, and Lewin was appointed Political Officer to the right invading column. To the frequent overtures for peace which were made to them the Lushais at first paid no heed, but later the unsatisfactory nature of the contest induced them to come to terms. It is not too much to say that if Lewin had not been there to conduct the negotiations, the desultory struggle might have gone on for months. But their confidence in "Thangliena," as they called him—a confidence born of their experience of his just dealings with them in the past—induced the chiefs to confer with him, and so peace was made. Had Lord Mayo lived to see the success of this expedition, which he was instrumental in sending against the Lushais, it is conceivable that the author would have had some adequate reward for his services, but he was assassinated in the Andaman Islands just at its close. It is incredible that Colonel Lewin's name should have been omitted from the list of those who received recognition for their services in this campaign. Truly in Government employ reward is not always to him who most deserves it. One cannot but regret that such an able and successful official left the service at so early a date. Men of his stamp need encouragement, and the outsider, knowing what India is, and what problems its government raises, is fain to cry: "Would there were many such." In the evening of his life it must be grateful to the author to know that his name still lives among those simple folk of the hills, and that the greatest compliment they can pay his successors is to discover a likeness between them and him. To men of the Colonel's stamp that probably means more than ribbon, star, or title. (See p. 149.)

Tales of our Grandfather, or, India since 1856, edited by **F.** and **C. Grey.**—There is a singular charm about this book, which is as unassuming a record of good work done courageously and successfully in the face of difficulties, as one could wish to read.

As Colonel Grey tells us in his preface, these tales originally took the form of letters to his grandsons in America, and they contain just those details about daily life, work, and recreation which make a good letter such an excellent medium for picturing existence in foreign countries or under widely differing conditions.

The author has seen long and varied service in India, both as a soldier and as a civilian. This gives a peculiar interest to his story.

Reaching India in 1856, he saw something, though little, of the Mutiny, and it was owing to his persistent bad luck in getting an interesting billet that he gave up the army and went as Assistant Commissioner to the Punjab in 1859. In 1861 he again entered the army, but after three and a half years' service left it again for civilian employ. Thenceforward he was to have an active career in Assam, and later in the Punjab, where at different times he had charge of the districts of Dera Ismail Khan, Bahawalpur, and Firozpur, not to speak of other appointments.

Apart from his sterling qualities of character, it was probably due in no small degree to his proficiency in languages that Colonel Grey owed his success as an administrator, as well as some of his appointments. In 1869 he obtained a degree of honour and a gold medal for Persian, having previously passed the High Proficiency Standard in Urdu and the Higher Standard in Bengali. Throughout his book he dwells on the importance of a knowledge of the native languages and dialects for a better understanding of the Indian and his ways, and the friendly relations he established with those who worked with or under him were, no doubt, due to that intimate knowledge of their character which only a sound mastery of their speech could give.

The book is full of shrewd observations regarding the practical administration of affairs in India. No man could have been less of the bureaucrat than Colonel Grey, and his plea is always for a cultivation of those qualities in which the average Anglo-Indian official is woefully lacking according to his critics and detractors. He illustrates now and again for us the occasional antagonism between theory and experience, as when he remarks on the prohibition of poppy-planting in the Punjab. The poppy, grown in small quantities, as was formerly the custom, did no harm, the decoction made from it yielding a beverage as harmless as beer, and serving, further, as a prophylactic against malaria, which is the scourge of these districts. Would the zealous enemies of opium have sanctioned the wholesale prohibition had they known this and the further fact that the Government is powerless to prevent illicit spirit-stills and cheap drunkenness to which the absence of the poppy in the Punjab gives greater encouragement ?

Colonel Grey's practical suggestions as to the future relations between Britain and India are of the utmost value as coming from one who has such

a first-rate knowledge of the country and its inhabitants, as well as the imagination and common-sense to see that the methods of governing the British Isles cannot be applied without considerable modification to India. Hence his impeachment of the British legal system as being too rigid for application there. Here he speaks from personal experience, having held the office of judge for a time at Peshawar. To prevent the ruin of the country by litigation, in which the Indian loves to indulge, a more elastic procedure should be introduced.

With the extreme democratic movement in India Colonel Grey has little sympathy, regarding its aims as premature, which they probably are. This subject has been treated at length by the author in his book, "The India of the Future and its Defence," which, as he tells us there, is a plea to give more administrative power to the native chiefs and the aristocracy, and to make these contribute to the defence of the country. To extend self-government among these classes would, he thinks, "be the best solution of the Indian problem as regards internal administration, and is the only solution as regards Imperial defence." The Baboo class, which embraces the mass of the educated natives, is in no true sense the representative of the mass of the people, who look now, as of old, to the great nobles as their leaders. This may not be pleasant reading for democrats, but experience gives a good deal of support to the author's views.

We have left little space to speak of Colonel Grey's magnificent irrigation works in Bahawalpur, and especially in Firozpur. In the latter place his task was little short of superhuman. Hostility to his plans led to the Government prohibiting them, but the canal work was too far advanced to admit of stoppage, and Colonel Grey was forced to continue it at his own risk and expense. Had rain fallen, he would have been ruined, but Fate was kinder in this case than she sometimes is, and Colonel Grey lived to be thanked by a grateful Government for his efforts. For ourselves, we cannot help wondering why some more substantial reward than the C.S.I. did not crown this really heroic enterprise, though a man who writes so modestly about his own achievements is probably indifferent to such acknowledgment of service.

The author gives us many interesting glimpses of his life in India. He tells of his hunting and shooting expeditions, in the course of which he had some thrilling experiences, and describes the peculiarities of the game. He finds room now and then for an amusing anecdote or stirring adventure, all of which, with the more serious subject-matter of which we have spoken, go to make up a most readable book. (See p. 148.)

The Dive for Death: an Indian Romance, by **T. Ramakrishna Pillai.**—The world into which this story introduces us is one of romance, full of romantic happenings, and saturated with the atmosphere of romance. The idea on which the tale is based is that of the inevitable nature of predestination—to use the theological language of the West—the idea that what Fate has decreed for a man or for a woman is bound to come about, and that all which arises

to frustrate fulfilment is of a temporary nature, bound to yield in the long run, and therefore to be submitted to with patience. Such a belief puts a premium on divination, soothsaying, on the talismanic virtue of particular objects, on everything, in fact, which claims to throw light on individual fate, and, accordingly, we find these as factors in the present tale.

The story tells how the fair Devamani, the peerless daughter of the chieftain of Vellipalayam in Southern India some three hundred years ago, fell in love with a poor youth whom she saw by chance from the terrace of her father's palace, and how, in the firm belief that Fate had destined them for each other, she refused all offers of marriage, even when the youth, in mortal combat with a rival for her hand, disappeared in a ravine of fearful depth, whence he was never seen to emerge. How a great astrologer reassured and strenghtened Devamani in this belief, and how by a series of romantic happenings she and her beloved Vijia were reunited, must be left to readers of the tale to discover for themselves. What may be called the setting of the story is interesting in that it gives a description of the world of India three hundred years ago, when the superfluous energies of mankind found vent in religious festivals and ceremonies, where the fate of the heroes of their own epic literature were the favourite theme of conversation among the gaily-dressed crowds who flocked to the temples at holiday time to be hypnotized by the spell of wonder-working gods and goddesses.

A word must be said about the style, which is generally excellent, and affords another proof that, despite some exceptions, the educated Indian is capable of using the English language with as much success and accuracy as many of those who claim it as their mother-tongue. (See p. 34.)

Their Majesties in India. Verses by **Jogesh Chunder Dutt.**—This is a series of short poems written in ballad style in celebration of the visit of King George and Queen Mary to India in December of last year. Each poem treats of a separate stage in what may be called the progress of the Imperial couple after their landing in India. Thus we have the arrival at Bombay, the entry to Delhi, the Durbar, the country celebration, etc., etc. The sentiment is one of unmixed loyalty, and if it represents the popular feeling in India, must be most gratifying to those immediately responsible for the King's visit there.

K͟hazīna-e-Muḥāwarāt; or, Urdu Idioms, by Lieutenant-Colonel **D. C. Phillott.**—The Hindustani language is particularly rich in idiomatic modes of expression, which, unfortunately, are not sufficiently made use of or understood by Europeans in India. This collection of idioms has been carefully prepared and translated, and should be in the hands of all who desire to have an intimate knowledge of the peculiarities of Hindustani speech. The idioms have been compiled chiefly from the Urdu dictionary "Farhang-i-Aṣafiyya" but though "idioms that are not fairly common have been omitted," there are a great number of common idioms that might have been added to this collection. Thus, under the word *ānkh* (eye), for about twenty idioms in this work, about four times as many are noticed in Fallon's Dictionary. The English index appended to the work will be found most useful. (See p. 162).

With the issue of Part VI. of the **Epigraphia Zeylanica**, Mr. **Wickremasinghe** is to be congratulated on completing the first volume of that important work, extending over 259 quarto pages. Reference to all names and words in the twenty-two inscriptions of this volume is given in an index.

Part VI. contains four inscriptions, three belonging to the eleventh century A.D. by Mahinda IV., and one of the third century by King Maḷu-Tisa. They have references to many buildings and some irrigation works, and the last of the later inscriptions is of special interest, since it dealt with the administration of criminal justice in a *dasa-gama* of a northern district, apparently a group of ten villages in charge of one headman, as laid down in the " Mahā Bhārata " (" Śānti Parva "). The communal court of the *dasa-gama*, composed of village headmen and householders, was ordered to try, and to punish, various offenders, and after recording the evidence to inflict the death penalty in some cases. For robbery with violence this was to be hanging. The inhabitants of the *dasa-gama* were collectively held responsible for arresting criminals within forty-five days, under penalty of a fine in gold. Punishments for cattle-lifting or slaughtering were a thrashing or branding for the former crime, and death for the latter. The vendor was to give security for buffaloes, oxen, or goats. For effacing brand-marks (on these) the punishment was standing on red-hot iron sandals. Strangers settling in villages were obliged to give security for good behaviour. Royal officials made annual circuits to insure compliance with the rules. The inscription of Maḷu-Tisa also contains interesting features, and has enabled Mr. Wickremasinghe to clear up some difficult expressions met with elsewhere.

Students will look with interest to future issues of the " Epigraphia," and will earnestly hope that it may be possible to publish other volumes more rapidly. It is many years since the Archæological Commissioner stated that over seven hundred inscriptions had been copied. Up to the present time only twenty-two of them have appeared in this work during a period of eight years.

The monumental **Inventaire Descriptif des Monuments du Cambodge**, published by the École Française d'Extrême-Orient, has now arrived at its third and final volume, compiled by Commandant **E. Lunet de Lajonquière.** The provinces of which the archæological remains are here catalogued are Khet Siemreap (Chapter I.), Khet Sisophon (Chapter II.), Khet Battambang (Chapter III.), Siam (Chapter IV.), and Cochin-China (Chapter V.). By far the most famous monuments of Cambodia are those of Angkor Vat, and these are fully inventoried in the present volume (p. 91 *et seq.*). We may note that Commandant de Lajonquière questions the popular opinion that Angkor Vat is the *chef d'œuvre* of Cambodian architecture, and suggests that the reason for this view is due to the dilapidated state of the ruins of Bayon, Beng Mealea, and perhaps two or three other sites which might be compared with it. However this may be, he has laid all antiquarians and students of the ancient culture of the Far East under a deep debt by his careful inventory, the value of which is enhanced by the excellent illustrations and the appended maps.

The Progress of Japan, 1853-1871.—This book consists of six most interesting essays based on lectures given in the University of Oxford by Mr. **J. H. Gubbins.** They deal with the important transitional period of Japanese history which lies between the arrival of Commodore Perry and the establishment of the new régime under the now famous title of "Meiji." The first essay gives a short but illuminating sketch of the conditions existing in Japan when the first treaty with the United States was negotiated in 1854. The second discusses the establishment of treaty relations with one foreign power after another between this date and 1858. The text of all these treaties, as well as of other subsequent conventions and State documents, will be found in the appendix. The third and fourth essays treat of Japanese internal affairs in the period 1853-63. These are of especial historical value. The fifth is concerned with the fall of the Shōgunate—a momentous event with which the curtain falls on a long and not inglorious era of Japanese history. The last essay recounts the abolition of feudalism, which proceeded with wonderful rapidity, and was finally settled by the issue on August 29, 1871, of a decree singular in its brevity : "The clans are abolished, and prefectures are established in their place." Mr. Gubbins must be congratulated on having produced a book evidencing considerable research, yet eminently readable. The volume is issued in tasteful fashion by the Clarendon Press. (See p. 292.)

A History of Japan.—The difficulty of compressing the eventful history of 1,400 years into 250 small octavo pages will make us lenient to the shortcomings of this book. It appears to have been written in the first place for Japanese readers, who would doubtless be familiar with the groundwork of their history. But it cannot be gainsaid that the English translation is scrappy and unsatisfying, and, on the other hand, so replete with uncouth proper names as to repel the average reader. At the same time, the book supplies a distinct want. Previous histories of Japan have generally been too cumbrous for any except the serious student, and in most cases not well written or arranged. Mr. **Saito's** book is furnished with a good index and twenty-three illustrations. A map might have been added with advantage. (See p. 210.)

The Religion of the Chinese.—The seven lectures of which this book is made up serve as a very handy and useful epitome of Professor **de Groot's** *magnum opus*, "The Religious System of China," which is still only about half-way on the road to completion. The author is quite justified in speaking of "the religion," rather than of the "religions," of the Chinese, as Confucianism (including ancestor worship), Taoism, and Buddhism have coalesced to a remarkable degree in the course of ages, so that a Chinaman will in most cases claim to be an adherent of all three systems. The first two chapters on animism and the struggle against spectres are perhaps the best, in that they are the most original of the book. It is difficult, on the other hand, to say anything very new about Confucianism, of which, however, Professor de Groot gives a good, succinct, and on the whole impartial account. The chapter on Taoism also gives a fair idea of the origin and development of

that cult, though it is surely an error to ignore the metaphysical basis of Tao and identify it with the visible order of Nature. The work concludes with two chapters on Buddhism, of which the author writes very sympathetically. He is perhaps too much obsessed with the idea that religious persecution has always been the keynote of Chinese State policy. (See p. 145.)

The Analects of Confucius.—This, the latest translation of the Analects, though, perhaps, not the best, will prove in many respects the most useful. Mr. **Soothill** has not striven after novelty in translation ; he has been content for the most part to select or adapt that which seemed to him best in the work of his predecessors. Readers will seek in vain for any fresh light on the numerous disputed passages which still make the Analects a happy hunting-ground for the sinologue. Thus, in II. 8, "the demeanour is the difficulty," is not much more than a paraphrase of Legge's, "the difficulty is with the countenance." The same may be said of "the laws of decorum," which is just as bad a translation of *li* as "the rules of propriety." "Conscientiousness and charity," Mr. Ku Hung-ming's excellent rendering of *chung shu* in IV. 15, is watered down into "conscientiousness to self and consideration for others." And these examples might be multiplied. But, on the other hand, Mr. Soothill's book is exactly the kind needed by the intelligent student who wishes first to acquaint himself with the opinions of the principal commentators, Chinese and foreign, and then form his own. The arrangement of the page could hardly be improved upon. Text and translation are printed on one side of the leaf only, the corresponding notes being on the back of the leaf opposite. These comprise extracts from the Commentary of Chu Hsi, as well as from the translations of Legge, Zottoli, Ku Hung-ming, and Couvreur. The introductory matter occupies over a hundred pages, and includes (1) an excursus on the ancient history of China ; (2) the life and times of Confucius ; (3) the history and authenticity of the Analects ; (4) a bibliography ; (5) a list of disciples ; (6) chronological tables ; (7) the ancient geography of China, with map ; and (8) a discussion of nineteen important terms of frequent occurrence. There is, besides, a well-compiled index and a topographical list. It is a pity to have to add that the printing is rather careless. For instance, three bad misprints occur on p. 198. (See p. 77.)

The Economic Principles of Confucius and his School.—To this work we may conscientiously apply that much-abused epithet "monumental." The author, Dr. **Ch'ên Huan-chang,** is a *chin-shih* deeply versed in the classical literature of his native land, who spent five years in studying English and taking courses in political economy at Columbia University, New York. Thus equipped, he has attempted in these pages to make the first systematic review of the whole field of Chinese economics. The result is a brilliant success. The same order of arrangement is adopted—to quote Professor Seager's preface—that has become usual in English treatises on political economy. The danger which this plan involved of creating the impression of a more systematic exposition of economic principles than is to be found in the ancient classics is much more than outweighed by the large number of clear anticipa-

tions of the accepted economic teachings of to-day which it reveals. The work is divided into nine books, entitled—(1) "Confucius and his School"; (2) "Relation of Economics to other Sciences"; (3) "General Economic Principles"; (4) "Consumption"; (5) "Factors of Production"; (6) "Branches of Production"; (7) "Distribution"; (8) "Socialistic Policies"; (9) "Public Finance." These subjects are fully discussed in thirty-six chapters, each enriched with important passages extracted from the "Five Classics" and a number of other works. The "Li Chi; or Record of Rites," especially, is laid under contribution to an extent that suggests that this valuable compilation has hitherto suffered from undue neglect. The author's remarks on his ancient authorities are of great interest. He is doubtless justified in his high appreciation of the ancient "Canon of Rites," now miscalled "I Li"; but, on the other hand, he is too dogmatic in attributing the "Chou Li" and the "Tso Chuan" to Liu Hsin, who died as late as 23 A.D. Moreover, the view that the "I Ching" was written entirely by Confucius is surely untenable. Every chapter in Dr. Ch'ên's book is well worth reading by the student of political economy, but certain chapters, such as those on "Labour and Population," and the "Ching T'ien System," may be singled out as the most masterly expositions yet existing of their respective subjects. (See p. 50.)

Der Chinese in der Offentlichkeit und der Familie is a series of eighty-two drawings, reproduced from a native illustrated paper, depicting the most varied aspects of Chinese life, with explanatory letterpress on the opposite page. They are distributed under ten heads—namely, "Antiquity," "The Imperial Court," "Marriage and Family Life," "Death and Burial," "Administration of Justice," "Education of the Young," "Amusements," "Belief and Superstition," "Military Life," and "Miscellaneous." **Herr von Brandt** has succeeded in compiling a book on somewhat novel lines, which is sure to be full of interest for such as have never had the opportunity of seeing John Chinaman at home. Both the pictures and the descriptions are good in their way. There is also a well-written introduction, in which, however, we must take leave to question two statements—namely, that "the Chinaman is dogmatic, quarrelsome, and litigious" (*rechthaberisch, zank- und prozesssüchtig*); and, on the other hand, "brave, perhaps because he has absolutely no fear of death" (*tapfer, vielleicht weil er absolut keine Todesfurcht kennt*). (See p. 297.)

China as it really is.—The anonymous author of this interesting little book tells us that he has spent two-thirds of his life in various parts of China, and is conversant with the official language. These are excellent qualifications for writing on a country which has suffered so much from the hasty generalizations of the globe-trotter. Beginning with some remarks on the causes which have led up to the present political crisis, he passes in review the numerous aspects of Chinese social life, and concludes with some shrewd speculations as to the future. His opinions on several points deserve attention, and will no doubt excite a certain measure of criticism. Thus, while denying that infanticide is practised with male offspring, he asserts that "with regard to female children it is a very widespread custom." Yet, a

few pages further on, he says: "There is scarcely a man over twenty unmarried in China; the surplus of women is absorbed by the recognition of virtual polygamy." Surely these two statements are mutually destructive. Again, he considers the vice of opium-smoking to be far more harmful than excessive indulgence in alcohol, which is rapidly taking its place. There is a short chapter on the Chinese language, more humorous than profound, in the course of which it is stated that "the sinologue is rightly looked upon as mad until he proves his sanity." Altogether, a clever and amusing book.

Hudson Taylor in Early Years.—This is the first volume of a biography (life and letters) of the veteran missionary who recently died, still labouring in the field of activity he had chosen. A large portion of this volume is taken up with his early life in England, and the remainder only carries us from his arrival in China in March, 1854, down to his first return to England in the summer of 1860. As there are over 500 pages in this first instalment, it will be seen that the biography has been planned on a decidedly generous scale. From the point of view of the lay reader, much might certainly have been omitted with advantage. But it must not be forgotten that the work was primarily written for missionaries and others keenly interested in the work of evangelization. Such people will doubtless not weary of the enormous quantity of religious talk which is to be found here, especially in Hudson Taylor's letters. But apart from this, there is a great deal to interest the student of Chinese customs, history, etc. The youthful missionary landed in Shanghai in the thick of the T'aip'ing Rebellion, and only a month before the famous "Battle of Muddy Flat," and many were the subsequent adventures that he passed through. The book is well illustrated and indexed, besides being provided with four maps. It would be well, however, if the chapter-headings gave more clue to the contents. Here are some typical ones: "Nothing Certain, Except——"; "The Lord will Provide"; "Under the Shadow of the Almighty"; "Who Shutteth, and no Man Openeth." This sort of thing is apt to irritate rather than to edify.

It is with pleasure that we chronicle the advent of the fourth edition of Professor **C. P. Tiele's Kompendium der Religionsgeschichte** in the revised German edition of Dr. **Nathan Söderblom.** By its lucidity, fairness, systematic arrangement, and compressed learning, Tiele's book has won for itself a high rank among manuals of comparative religion, and it is gratifying to observe that its popularity continues, and that the learned editor has to a considerable extent succeeded in keeping it up to the level of recent research. Naturally, everything is not brought into the book, for the vastness of the subject forbids omniscience in this department, as may be readily seen from a bird's-eye view of the contents, which include a general introduction, a survey of primitive religion, and an account of the religious development of the American races, the Chinese and Japanese, the Egyptians, the Semites, the Hittites, the Hindus, the Iranians, the Greeks, the Romans, and the other Aryans of Europe. But if the work still falls somewhere short of omniscience, it is the best of its kind—that is to say, it is excellent. (See p. 221.)

The Revolution in Persia is a narrative of the stirring events that have constituted the history of Persia mainly during the years 1905-1909. Although in method and character this book is a totally new departure from the paths trodden by Professor **Browne** in his numerous earlier works on Persia, it is written in the same charming style, and, so far as the purely historical portions, at least, are concerned, there is the same note of high and indisputable authority.

When it is remembered that it is largely compiled from Blue books, official and diplomatic despatches, letters and telegrams, to have woven so many separate threads into a consecutive history, which, when once taken up, will inevitably be read right through, reveals that marvellous power of making apparently isolated facts serve and illustrate his main purpose which we are accustomed to find in every treatment of Persia and the Persians at the hands of Professor Browne.

Thus his book on the so-called " Revolution " is no mere chronicle of events, although the most painstaking efforts have been employed to collect and to ensure reliability as to the truth of these. But we are supplied with their most authoritative interpretation.

Few movements amongst Oriental peoples in these later years have been so grossly misunderstood by Europeans as the Persian transformation, due in no small degree to ignorance on the part of those who presumed to instruct the public concerning such matters, but partly also, it must be said, to wilful misrepresentation. Professor Browne assigns the phenomena witnessed during these years in Persia to their true causes, and clearly explains the noble purpose of the Persian people in maintaining this long and painful struggle. It is not a conflict between religious sects, such as Persia in past centuries saw in plenty, nor is it an attempt such as that of which Portugal and China have been the scenes—viz., to set up a republic and to throw off the monarchical yoke. Rather it is simply that the nation has made up its mind to prevent, or die in the struggle to prevent, the reigning dynasty from giving the land of Persia and its wealth to foreigners in return for doles to temporarily satisfy the prodigality and luxury of the Persian Court. The demand for a Constitution was really only resorted to as a means of stemming the tide of foreign influence and averting the loss of home and freedom.

The chapter on Sayyid Jamal ud-Dīn, the first great bulwark against this suicidal policy of the Shahs, and the general influence of that great personality on the Islamic world, is very illuminating, and serves, moreover, to demonstrate beyond controversy that the East, and Persia in particular, is still capable of producing men whose personalities and force of character is such as to cause great statesmen of our Western Empires to desire to be on friendly terms with them.

Professor Browne's book is no ephemeral account of a mere bubble on the face of the ocean of human or ethnic restlessness, but, whatever the final issue of the Persian struggle will be, it will take its place as a standard history of one of the most interesting and pathetic chapters in the annals of an old and most gifted people. It is illustrated throughout with portraits of the chief actors in this exciting drama of Persian events. (See p. 92.)

Prominent amongst workers at the South African mines are the East Coast natives, Shangaan, or Mashangane—people from the Shangane River, a little north of Lorenço Marquez. This important race is estimated to number nearly a million souls. Of the six dialects in which their language was once spoken, only two require notice to-day. These are (1) T̲onga (T̲ = aspirated *T*), spoken in the Zoutpansberg district; and (2) Ronga, on the north side of Delagoa Bay, extending (if we may include the closely-allied Hlengwa dialect) almost up to Inhambane. It is in this latter important dialect that a useful book has just been published under the title **Bible Questions in the Ronga Language.** The subject-matter is most interesting, and, as far as one can judge, very thoroughly done. A sub-title tells us that the work was originally made out by American missionaries *hilidrimi labaNgunu* (in the Zulu language)—at least, we conclude that *Ngunu* = *Nguni*, or *Ngoni*, by which name the T̲onga call the Zulu. The orthography, on the other hand, is disappointing and out of date. A preface in Ronga states that the author considers the orthography of the Swiss Mission insufficient, and proceeds: *haBonekisa Laha amaLetela yEru* (we will now advance our method). Notice the capital letters to mark the roots, excellent for a dictionary, but perplexing for literature. The climax comes in the words *mHunu* and *bHanu*, which, after much searching, we identify from the context as our old friends *Munu* (a man), *banu* (men). *mHunu lwa'angaBjala Mbeu* on p. 140 clearly means "The man who sowed seed," just as in the next line but one *Kati Yini . . . bHanu Xina* means what sort of men came *nabaYetlelile* (when he was asleep). Note in passing Portuguese *x* = *sh*, German *j* = *y* [*bjala* = *byala*; so also *lebjo* (this), *bjela* (tell), for *lebyo*, *byela*. The introduction draws a distinction between this and the sound of *y* in *Byatrhu* (? a canoe), but we have failed to find any instance of it in the text.] Since *h* in this text denotes that the preceding consonant is to be aspirated, we have a new feature in Bantu—viz., the class prefixes *Mu*, *Ba*, with their consonants aspirated! The author, however, reserves the capital letter for the initial of a root, and so we have a bold contradiction of the hitherto universally accepted fact that *ntu* is the root (not *untu*, or *antu*) of the characteristic word for man (*Mu ntu*), in the plural *Ba ntu* (men)! Could anything more clearly show the superficiality of the orthography? Doubtless it will pass away, as so many other similar attempts have done before; and the well-thought-out orthography of the Swiss Mission, as given, for instance, in the T̲onga Grammar, will remain, despite its admitted deficiencies. (For notice of this Grammar, see *Oriental List*, January, 1910, p. 8). From the teacher's point of view, the book is a delightfully comprehensive Bible history, in the simplest form of question and answer, extending to 200 pages. For this, its primary purpose, it should be eminently suited. Our own perusal of it suggests the thought that it is also admirably suited to help the student of Ronga who possesses some slight knowledge of grammatical forms and a vocabulary. The style is simple and the matter familiar. We wish this book that extended sphere of usefulness to which it is justly entitled.

Professor **Velten** is already known by his Grammar and Dictionary as a Swahili teacher of the first rank. His new **Taschen-wörterbuch der Suaheli-sprache** will do still more to establish his reputation. In a small convenient little book, measuring 4½ by 3¼ inches, and only ¾ inch thick, he has packed a mine of information concerning the words which every new-comer to East Africa desires to learn, and this is done without any sacrifice of efficiency. The type, though small, is clear and distinct, the paper is reasonably thick, and the book is bound in linen boards, with the corners neatly rounded, so that the book can go easily into the pocket of a drill jacket. The work has been issued more espccially to meet the pressing need for a German-Swahili vocabulary; accordingly, something like 6,000 German words and phrases are compressed into this section alone, with their Swahili equivalents. The Swahili-German section, however, has been by no means neglected, for it reaches the round total of about 2,600 different words. Needless to say, there is no room for dialectic variations, but an asterisk is affixed to each Arabic word. A few pages of introduction summarize the leading points of the language, but even brevity can scarcely permit *ji* of Class V. to be called an "original prefix." The locative ending in *ni* deserves a paragraph to itself; it is not a subdivision of any noun class. Also the few words in which *ng* occurs as a strong velar nasal deserve mention; under *ng* in the vocabulary four such occur. They might be marked with an apostrophe, thus: *ng'ambo*, *ng'oa*, *ng'ombe*, whilst *ng'ara* is more frequently pronounced *ng'aa*. The introduction states that "the orthography is that used in the schools of our Protectorate"; it is, as a matter of fact, the simple English notation first introduced by Bishop Steere. That a German author can adopt it *in toto* speaks volumes for the future. Should it prove acceptable to the German public, the time may not be far distant when one standard of Swahili shall be accepted by English, French, and German alike, and such niceties as are expressed by the purer Mombasa dialect, but never used elsewhere, will be treated as local curiosities. Certainly Professor Velten's "Taschen-wörterbuch" represents that form of Swahili which is in most general use for purposes of intercourse and intercommunication. With such a book available, to press Mombasa Swahili on interior stations is surely a mistake. In addition to this, the words are written in a way that is now well understood over a vast area stretching from the East Coast to the Lake District; so that here is a dictionary which may well be called a dictionary of Standard Swahili, and, as a popular work for this purpose, Dr. Velten's "Taschen-wörterbuch" deserves to become a classic. (See p. 193.)

The Rev. **F. Rowling,** in his **Guide to Luganda Prose Composition,** is to be congratulated on striking out a new line in African language literature. The title and contents irresistibly suggest our schooldays, when we struggled to learn Latin and Greek. Here is a collection of various "pieces" set in the language examination regularly held for the C.M.S. missionaries. To these are added a good many pages of excellent notes on such matters as tenses, particles, idioms, compound sentences, etc., and, finally, suggested renderings

of the pieces. There are also some valuable hints on interpretation, a useful list of technical and special terms, as well as specimens of native letter-writing. Much thought and time has evidently been expended on the work, and every effort which experience could suggest put forth to "assist students desiring to enter . . . for the C.M.S. Language Examination." We hope others also will find the book extremely useful, though the question can scarcely fail to be asked whether a language spoken by a people who number considerably less than 750,000 will ever attract any large number of students. Even amongst the missionaries themselves there have always been some who claim that Lu-Ganda is of little or no use to them. Further, the 1907 Commission on Oriental Language Study only suggested amongst the Bantu group Zulu and Swahili as desirable for general purposes. For private lectures the subject-matter would be admirable. Such lectures as those on translation are included in the Swahili course at Berlin. But for publication, the schools, both at Berlin and Hamburg, pay more attention to the study of native texts. Only study of this kind can avert the forcing of native thought into a European mould—*e.g.*, on p. 9, "Most of the Christians were poor and lower down," "Their worship was held." The renderings given may have come into use through the mission, but the untramelled native would say more simply, *AbaKristayo balinga bavu bangi bangi*, and even more briefly for the second, *Nebasabanga* (and they prayed, worshipped).

A very valuable part of the book is the thirteen pages given to native proverbs, a subject well worth a book to itself. The very difficult problem of giving the native thought is, on the whole, ably handled. In p. 59, however, the difficult form *Akana'ta* (that which is deadly) is not explained ; in p. 68 notice should be taken of the personified form *Sekiriba*, and the *ki* prefix used here compared with the similar prefix in the word *Kyato* in p. 80. In both the proper *li* prefix is deliberately changed. What is the meaning of the change ? In p. 47 the graphic touch of the original *Linda ! kigweyo !* (hold on ! let it fall just there !) is lost in a misleading paraphrase, "Wait till it shows fully," the picture being that of two hunters on a platform ; one holds a weighted spear, the other watches the beast below coming along. Further, the *ki* prefix, deliberately chosen to express the idea of a spear prepared for a special purpose, should be noted, and compared with the occasional use of this prefix in Swahili to denote size. Native texts offer scope for study such as the above, and native proverbs are always an especially rich field. The study of such material as this is, according to modern ideas, the true line to follow for mastery of a language, and not least for correctness in prose composition.

The little Xosa book of forty-eight pages which we have received, with the title **Ingcinga ezinoncede ku mantombazana na augama Kristu**—*i.e.*, "Thoughts which have Help for Young Girls possessing the Name of Christ"—is so distinctively a devotional manual as to admit of only brief notice in these pages. The style is pointed and simple. The ten chapters are divided, with helpful and suggestive titles—*e.g.*, Chapter IV., "The Daily Life of a Christian

Girl"; Chapter IX., "Morning and Evening Prayers." There are a few slight misprints. *Kristu* might be uniformly spelt with a *k*, and once it has *z* for *s*; p. 15, last line but one, read *ukuzila*; p. 37, *Namandla* in close of Lord's Prayer wants a small *n*; and once *ninzi* (many) has a superfluous *i*. The phrase "to eat food" (*ukudla ukutya*) is scarcely African; *ukudla inyama* ("to eat meat") would be more idiomatic. Further, why are not the readers uniformly called *intombazana*, according to the collective designation of the title? Or if *intombi* better meets the case, why vary it, without apparent reason, to the diminutive? The first rough sketch was drawn up in English by a missionary of long experience amongst the Baralong; it was seen by another worker located in Kafirland, revised, and finally put into Xosa with the help of native teachers. If the text, by its variations, reveal the work of more than one editor, the result is nevertheless a book which might well be studied by other missionaries. There is abundant scope in every Mission for devotional literature along lines which appeal to native thought, and it would be hard to find a better model. For this purpose we cordially commend this book.

A number of small primers in neat stiff covers have also been received. In a simple style of Swahili is **A Form of Admission for Inquirers and Catechumens.** On p. 10 *tu* (only) is spelt *tuu*, perhaps with the idea of insuring emphasis. In Gogo, the same admission service is also to hand. Its full title is **The Order of Admitting People** (*mu mhuga ye walondozi*) **into the Company of Followers, and Followers** (*mu mhuga ye wejizwa*) **into the Company of the Taught.**—The active form (*Mwijizi*) of the last word is used in the service for the clergyman or teacher who admits the inquirer. U-Gogo used to be a month's journey from the East Coast of Africa; now a German railway from Dar-es-salam is being made right through U-Gogo to Unyanyembe. U-Gogo can no longer retain its primitive simplicity and isolation. Such a primer as this may, therefore, soon become valuable as representing a pure form of Gogo, unchanged by foreign influence.

In Sagalla, spoken on the Taita Hills, about 150 miles from Mombasa, the appearance of four little books marks the retirement from Africa of the pioneer worker amongst these people, after twenty-nine years' devoted entirely to this work. "A First Catechism" (**Katekisimo ya hambiri**) contains apparently the same subject-matter as the simple Catechism in Ganda first introduced into that Mission very nearly twenty years ago. It deals with the simplest facts of the Christian faith, and in the Sagalla copy the Lord's Prayer, Apostle's Creed, and Ten Commandments have been added. *Milomu* is used for Commandments. Now the root of this word is used in Bantu very often for "lip" or "mouth," whilst in certainly one Kavirondo dialect it forms the common verb for "to speak." We do not know its precise significance in Sagalla, but its associations are wonderfully in accord with the Divine revelation in Exodus. **Ulongozi 'gwa kungiza wasikilizi** ("Order of Admitting Listeners") **kele ngundi ya wahadi na ya washomi** ("into the Company of Inquirers and Readers") is similar in design to the Admission

Service already referred to in Swahili and Gogo, but somewhat different in expression. **Mashomo 'ga hambiri** is a first reader designed on the old letter method, with the Lord's Prayer at the end. The last two pages give the numbers from 1 to 1,000 in Swahili and Sagalla. The fourth of these Sagalla books is a collection of one hundred hymns. The old ebony-tree on the hill. under whose sacred branches were performed many heathen tribal rites, is now cut down and gone for ever. In its place stands a Christian church, and in that church are heard the hymns which are given in this collection, translated and adapted by the pioneer missionary and his devoted self-sacrificing wife, and now printed in England with the title **Nyumbo za kuela zemlika Mlungu.**

Al-Hilal, July, 1912, Vol. XX., No. 10. (See p. 227.)

Al-Machriq, July, 1912, Vol. XV., No. 7, contains: La Syrie de 1782 à 1841 d'après un Témoin Oculaire, by P. L. Malouf.—Etude Critique sur Quelques Récits Hagiographiques, by A. Scher.—Les Inscriptions Araméennes de Hatra, by S. Ronzevalle.—Additions à la Morphologie des Verbes en Arabe, by Don J. Marta.—Les Prétendus Emprunts du Christianisme aux Cultes Païens, by P. L. Cheïkho.—Christianisme et Littérature avant l'Islam: le Christianisme au Hijaz, by P. L. Cheïkho.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 227.)

American Journal of Semitic Languages and Literatures, July, 1912, Vol. XXVIII., No. 4, contains: Babylonian Proverbs, by S. Langdon.—Zur Politik und Kultur der Sargonidenzeit, by E. G. Klauber.—Where was Eden? by E. Robertson.—The Meaning of בהדרין. by W. R. Arnold.—General Index.—etc., etc. (See p. 227.)

Annals of Archæology and Anthropology, July, 1912, Vol. V., Nos. 1 and 2, contain: Some Notes on Homeric Armour, by M. S. Thompson.—Second Interim Report on the Excavations at Sakje-Geuzi in North Syria, 1911, by J. Garstang.—Third Interim Report on the Excavations at Meroë, by J. Garstang. —The Linen Girdle of Rameses III., by Th. D. Lee.—etc., etc. (See p. 227.)

Asiatic Quarterly Review, July, 1912, Vol. XXXIV., No. 67, contains: The Chinese Revolution, by E. H. Parker.—Problems of Indian Administration, by Sir W. Chichele Plowden.—The Future of India, by E. Digby.—"India and her Present Needs."—Tibetan Manuscripts and Books, etc., collected during the Younghusband Mission to Lhasa, by L. A. Waddell.—Letters from the Nizam's Camp. 1791-1794, edited, with an Introduction, by A. F. Steuart. —The Homs-Baghdad Revelations.—Correspondence, Notes, and News.—Reviews and Notices.—etc., etc. (See p. 227.)

Asie Française, June, 1912, Vol. XII., No. 135, contains: La Question des Emprunts Chinois, by R. de Caix.—L'Unité de Pensée et l'Unité d'Action Nécessaires en Indochine, by Ch. Fournier-Vailly.—Le Transpersan, by M. S.—En Afghanistan, by C. M.—L'Exploration du Haut-Assam, by Ch. E. Bonin

—Indochine.—Levant.—Extrême-Orient.—Bibliographic.—etc., etc. (See p. 227.)

Asie Française, July, 1912, Vol. XII., No. 136, contains: Moutson Hito, by R. de Caix.—Les Relations Russo-Japonaises.—La Réorganisation des Services de l'Indochine, by Ch. Fournier-Vailly.—Décret Portant Réorganisation du Personnel des Services Civils de l'Indochine.—La Question de l'Emprunt Chinois.—La Soie au Caucase, by E. Taris.—Indochine.—Levant.—Extrême-Orient.—etc., etc. (See p. 227.)

Baptist Missionary Review, June, 1912, Vol. XVIII., No. 6, contains: Rev. John McLaurin, by J. Craig.—Sociology and the Missionary Enterprise, by W. T. Elmore.—The Relations between Missionaries and Government Officials, by S. Burn.—Editorial.—Mission News.—etc., etc. (See p. 227.)

Baptist Missionary Review, July, 1912, Vol. XVIII., No. 7, contains: How to Present the Gospel to the Heathen, by Wh. Boggess.—The Men and Religion Forward Movement, by H. F. Laflamme.—Training the Native Ministry, by R. H. Graves.—Editorial.—Exchanges and Reviews.—Mission News.—etc., etc. (See p. 227.)

Biblical World, July, 1912, Vol. XL., No. 1, contains: Frontispiece.—Editorial.—The Moral Paradox of Jesus, by G. De Witt Castor.—Theology and Biblical Criticism, by G. Birney Smith.—Religious Life at Amherst, by J. F. Genung.—The Christian Doctrine of the Future Life (I.), by H. A. Youtz.—The Debt of the Modern World to Israel's Priests, by E. C. Baldwin.—Work and Workers.—Book Reviews.—etc., etc. (See p. 227.)

Biblical World, August, 1912, Vol. XL., No. 2, contains: Frontispiece.—Editorial—The Worship of the Roman Emperors, by H. Fairfield Burton.—Harnack, Loisy, and the Gospel, by G. H. Gilbert.—Theology and Religious Experience, by G. B. Smith.—The Christian Doctrine of the Future Life (II.), by H. A. Youtz.—Some Principles for Scripture Interpretation, by E. E. Braithwaite.—The Little Apocalypse, by B. Scott Easton.—Book Reviews.—New Literature.—etc., etc. (See p. 227.)

Brahmavâdin, May, 1912, Vol. XVII., No. 5, contains: Vedārthasaṅgraha: an Epitome of the Vedic Teachings.—The Final and the Supreme Secret of the Gita, by S. G. Iyenger.—The Strength of Hinduism.—Arya-Dharma, by T. E. Sadakopachariar.—Significance of the Life of Sri Ramakrishna for Modern India, by R. S. Aiyer.—Vedanta Work.—Notes and Thoughts.—Periodicals.—etc., etc. (See p. 227.)

Calcutta Review, April, 1912, No. 268, contains: Chhoti Haziri Chat, by Miss M. Connor.—Evolution of European Political Agitation in India, by Hotspur.—Post-Mortem Life in Ancient Egyptian Belief, by V. V. Iyer.—High Prices in India, by J. N. Samaddar.—The True Method of Education, by K. C. Kanjilal.—Some Guides to Literature, by E. W. Madge and K. N. Dhar.—The Muggur of the Sundarbans.—Notices.—etc., etc. (See p. 227.)

Chinese Recorder, June, 1912, Vol. XLIII., No. 6, contains: Editorial Comment.—The Function of Missions in Modern China, by A. Foster.—The Basis of Missionary Authority, by G. Douglas.—Independence of Chinese Christians, by R. E. Chambers.—Some West China Contributions to the Cause of Educational Union, by A. A. Bullock.—Correspondence.—Our Book Table.—Missionary News.—etc., etc. (See p. 228.)

Epigraphia Indica, July, 1910, Vol. X., Part VII., contains: A List of Brahmi Inscriptions from the Earliest Times to about A.D. 400, with the Exception of those of Asoka, by H. Lüders.—Additions and Corrections.—Index of Personal Names.—Index of Geographical Names.—etc., etc. (See p. 228.)

Epigraphia Indica, April, 1911, Vol. XI., Part II., contains: The Chahamanas of Marwar, by D. R. Bhandarkar.—Palitana Plates of Dharasena II., by E. Hultzsch.—Jankhat Inscription of the Time of Virasena, by F. E. Pargiter.—Two Records on the Pillar at Kosam, by F. E. Pargiter.—Three Copperplate Records of Sonpur, by B. C. Mazumdar.—etc., etc. (See p. 228.)

Expositor, August, 1912, Vol. VIII., No. 20, contains: The Consummation of the Old Testament in Jesus Christ, by E. König.—The Subconscious, the Super conscious, and the Person of Christ, by W. L. Walker.—Two Words in Galatians, by F. W. Mozley.—Studies in Conversion, by J. Stalker.—The Teaching of Paul in Terms of the Present Day, by W. M. Ramsay.—etc., etc. (See p. 228.)

Expository Times, August, 1912, Vol. XXIII., No. 11, contains: Notes of Recent Exposition.—The Dualistic Element in the Thinking of St. Paul, by C. Anderson Scott.—The Great Text Commentary.—Positive Theological Research in Germany, by P. Feine.—Recent Foreign Theology.—The Doctrine of the Incarnation in the Creeds, by A. E. Garvie.—In the Study.—The Pilgrim's Progress, by J. Kelman.—Literature.—Contributions and Comments.—etc., etc. (See p. 228.)

Geographical Journal, July, 1912, Vol. XL., No. 1, contains: Some New Zealand Volcanoes, by J. Mackintosh Bell.—Notes on the Troad, by W. Leaf.—A Summer Exploration in the Panjkora Kohistan, by S. H. Godfrey.—Climatic and Economic Conditions of Northern Manchuria, by R. T. Turley.—Reviews.—etc., etc. (See p. 228.)

Geographical Journal, August, 1912, Vol. XL., No. 2, contains: The Garden of Eden and its Restoration, by Sir W. Willocks.—Northern Nigeria, by Ch. Lindsay Temple.—On the Water-Supply of Hill Forts in Western India, by F. J. Varley.—Reviews.—etc., etc. (See p. 228.)

Hindustan Review, May-June, 1912, Vol. XXV., Nos. 153 and 154, contain: The Development of Silk Industry in Kashmir, by S. Koul.—The Work of the Punjab Hindu Sabha, by Madho Ram.—Irrigation in South India (II.), by T. Kutiyan.—The Social Position of Women in Ancient India, by C. T. Naidu.—Agricultural Co-operation in India, by Satyamurti.—Education and

its Ideals (II.), by S. Rao.—Ram Mohan Roy, Vivekananda and Indian Nationalism, by D. V. Gundappa.—Views and Reviews.—Reviews and Notices.—Editorials and Miscellaneous.—etc., etc. (See p. 228.)

Hindustan Review, July, 1912, Vol. XXVI., No. 155, contains: The Difficulties of Indian Historiography, by S. V. Ketkar.—The Economic Creed of the late Mr. Ranade, by V. G. Kale.—The West and the East in Special Relation to the Progress of British India (I.), by J. Chatterjee.—The Law Regulating Relations between Muslims and Non-Muslims, by A. Rahim.—The Reform Movement in Japan (I.), by R. G. Pradhan.—Buddhist Ideas in Shakes-speare, by G. de Lorenzo.—The Last Days of Dara Shikoh (I.), by D. Prasad Dube.—The Book of the Month.—Views and Reviews.—Reviews and Notices.—Editorials and Miscellaneous.—etc., etc. (See p. 228.)

Indian Antiquary, June, 1912, Vol. XLI., Part 520, contains: The Castes in India, by E. Senart. Translated in Part from the French, by A. Hegglin.—Mayu-raja, by B. Swamin.—Karikala and his Times, by K. V. S. Aiyer.—Contributions to Panjabi Lexicography (Series III.), by H. A. Rose.—Miscellanea.—Correspondence.—etc., etc. (See p. 228.)

Indian Forester, June, 1912, Vol. XXXVIII., No. 6, contains: Forestry in Native States.—The New Method of Resin Tapping, by R. S. Pearson.—Forest Administration in the United Provinces, 1910-1911.—Turpentining in Florida on an American National Forest, by Th. S. Woolsey.—Correspondence.—Notes.—etc., etc. (See p. 228.)

Indian Forester, July, 1912, Vol. XXXVIII., No. 7, contains: Forest Loans.—Possible Markets for Certain Forest Products, by R. S. Pearson.—Utilisation of Fire-Lines, by H. H. Haines.—The Earth-Eating Habit of the Indian Deer, by P. Singh.—Sowing and Planting of Eucalyptus in the Dehra Dun District, by L. Liotard.—Correspondence.—The Use of Rosin in Paper, Making.—etc., etc. (See p. 228.)

Indian Review, June, 1912, Vol. XIII., No. 6, contains: The Doctrine of Atonement, by C. F. Andrews.—Public Libraries for Public Education, by B. M. Dadachangi.—Sister Nivedita, by T. V. S. Aiyer.—Social Statics and Dynamics in India, by K. S. R. Sastri.—The Art of Silkworm Rearing in India by H. Subba Rau.—The Serfdom in Malabar, by O. T. G. Nambiar.—Current Events.—The World of Books.—Topics from Periodicals.—Questions of Importance.—Indians Outside India.—Departmental Reviews and Notes.—etc., etc. (See p. 228.)

Indian Thought, Vol. IV., No. 3, contains: Translation of the Nyāya-Sūṭras of Gauṭama.—Translation of Khaṇdanakhaṇdakhāḍya.—The Nyāya Philosophy of Gauṭama: Sāḍholal Lectures.—etc., etc. (See p. 228.)

Islam (Der), July, 1912, Vol. III., Part III., contains: Aus der Theologie des Fachr al-dīn al-Rāzī, by T. Goldziher.—"Ana al Ḥagg." Etude Historique et Critique sur une Formule Dogmatique de Théologie Mystique d'après les Sources Islamiques, by L. Massignon.—Vorbericht über die Islamkundlichen

Ergebnisse der Innerafrika.—Expedition des Herzogs Adolf Friedrich von Mecklenburg. by E. H. Becker.—Medizinisches aus den Heidelberger " Papyri Schott-Reinhardt " (IV.), by E. Seidel.—Kleine Mitteilnugen und Anzeigen. —etc., etc. (See p. 228.)

Journal of the African Society, July, 1912, Vol. XI., No. 44. contains : From the Gulf of Guinea to the Central Sudan, by A. Talbot.—Luena, by W. A. Crabtree.—Notes on the Kororofawa and Jukoñ, by H. R. Palmer.—International Conference on the Negro, by M. S. Evans.—Big Game in Angola, by F. D. Fox.—The Siwan Language and Vocabulary, by C. V. B. Stanley. —Editorial Notes.—Obituary Notice.—Books Reviewed.—etc., etc. (See p. 229.)

Journal of the Anthropological Society of Bombay, Vol. IX., No. 4, contains : The Cult of the Bath, by K. M. Jhaveri.—The Evolution of Superstition about Unlucky Days and Objects, by S. Ch. Mitra.—How Anthropology Stands To-day, by O. Rothfeld.—Balis and Totems in Kanara (II.), by J. A. Saldanha.—Proceedings of the Society.—etc., etc. (See p. 229.)

Journal Asiatique, March-April, 1912, Vol. XIX., No. 2, contains : Prolégomènes à l'Étude des Historiens Arabes par Khalîl ibn Aibak Aṣ-Ṣafadî, translated and edited by E. Amar.—Une Amulette Araba Malaise, by Ph. S. van Ronkel.—Essai d'Identification des Gāthās et des Udānas en Prose de l'Udānavarga de Dharmatrāta, by M. de la Vallée Poussin.—Etymologies Tokhariennes, by G. A. Grierson.—Six Textes en Dialecte Berbère des Beraber de Dadès, by J. Biarnay.—Mélanges.—Comptes Rendus.—Chronique et Notes Bibliographiques.—etc., etc. (See p. 229.)

Light of Truth, or the Siddhānta Dīpikā and Āgamic Review, June, 1912, Vol. XII. No. 12, contains : Religion and National Progress, by M. S. Sabhāratnam.—Brihat-Jābāla-Upanishat, by R. A. Śāstry.—The Ten Idylls, by J. M. N. Pillai. — Pura-Nānru, by G. U. Pope. — Nammālvār's Titu-viruttam, by A. G. Svāmin.—Viraśaiva Religion (Study II.), by J. Basavalingappa.—The Āgamic Bureau Notes.—etc., etc. (See p. 229.)

Madras Christian College Magazine, June, 1912, Vol. XI., No. 12, contains : Freedom and Causality, by A. G. Hogg.—Glimpses into the History of Cochin (II.), by P. S. R. Iyer.—The Nature of Punishment, by J. B. Raju. —Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 229.)

Maha-Bodhi Journal May, 1912, Vol. XX., No. 5, contains : Bengal Provincial Conference.—Wesaka Celebration in Calcutta.—Ex-King of Burma.—Temperance and the Excise Bill.—The Archæological Survey of India.—Education in Ceylon : Claims of Ceylon upon India.—News and Notes.—etc., etc. (See p. 229.)

Man, July, 1912, Vol. XII., No. 7, contains : A 'Kikuyu Fairy-Tales, by W. E. H. Barrett.—The Hammock Dance in Sierra Leone, by A. J. N. Tremearne.—Southern Tangkhul Notes. by J. Shakespear.—Hut at Khami

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Modern Review, July, 1912, Vol. XII., No. 1, contains: Frontispiece.—The Building of the New Capitals, by E. B. Havell.—The Dravidians of India, by B. C. Mazumdar.—The Native Indian States and Justice, by S. V. Ketkar.—The Wealth of the Nation, by Har Dayal.—The First Indian Aviator, by Sundara Raja.—The Old Brahminical Learning, by the late Sister Nivedita.—A Glimpse of Walt Whitman, by P. E. Richards.—etc., etc. (See p. 229.)

Monatsschrift für Geschichte und Wissenschaft des Judentums, May-June, 1912, Vol. LVI., Parts 5-6, contains: Die Juden in der Marienlegende, by H. Loewe.—Eine unbekannte jüdische Sekte, by L. Ginzberg.—Die Talmudische Literatur der letzten Jahre, by V. Aptowitzer.—Aus der Bibelexegese Joseph Ibn Kaspis, by W. Bacher.—Neue Beiträge zur Geschichte der Familie Fränkel-Spira, by L. Lazarus.—Die Grundlagen einer jüdischen Ethik, by J. Scheftelowitz.—Besprechungen.—etc., etc. (See p. 229.)

Moslem World, July, 1912, Vol. II., No. 3, contains: Editorial.—Points of Contact, by A. E. Garvie.—Bahaism in Persia, by J. D. Frame.—"The Way" of a Mohammedan Mystic, by W. H. T. Gairdner.—Missions in Morocco.—Baghdad as a Moslem Centre, by F. Johnson.—Some Unfounded Moslem Claims, by E. M. Wherry.—Notes on Current Topics.—Book Reviews.—etc., etc. (See p. 229.)

Muslim Review, May, 1912, Vol. V., No. 5, contains: A Study in Royal Psychology, by E. F. Oaten.—Akbar: a Study, by M. Fakhr-ud-din Ahmad.—The Strangling of Persia, by S. Raja.—A Brief Review of the Silk and Embroidery Industries of Benares, by B. D. Gupta.—Requisites of Indian Production, by J. N. Samaddar.—Criticism and Discussion.—Editorial.—etc., etc. (See p. 229.)

Open Court, June, 1912, Vol. XXVI., No. 673, contains: Frontispiece.—The Life of Goethe, by Editor.—Migration of a Primitive Sailing Craft and its Name, by W. H. Schoff.—The Reply of Drews to his Critics, by W. B. Smith.—An Ethiopian Liberal, by A. Kampmeier.—Book Reviews and Notes.—etc., etc. (See p. 230.)

Open Court, July, 1912, Vol. XXVI., No. 674, contains: Frontispiece.—A Pawnee Mystery, by H. B. Alexander.—The Superpersonality of Christ, by the Editor.—Christian Missions in the Orient, by S. Cobb.—A Hierophant of the American Indians, by the Editor.—Battle Scenes in Ancient Art, by the Editor.—The Cause of Islam.—Book Reviews and Notes.—etc., etc. (See p. 230.)

Orientalisches Archiv, July, 1912, Vol. II., Part IV., contains: Ueber gegenseitige Einflüsse von Orient und Occident im Becken des Mittelmeeres, by R. von Lichtenberg.—Zur Urgeschichte de orientalischen Teppiche, by O. Jackel.—Die Gubâb-Hütten Nordsyriens und Nordwest-Mesopotamiens, by E. Banse.

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Prabuddha Bharata, June, 1912. Vol. XVII., No. 191, contains : Sri Ramakrishna's Teachings (XXV.).—Occasional Notes.—Gleanings, collected by N. Ghosal. —Sarnath, by a Pilgrim to India.—The Significance of the Lives of Sri Ramakrishna and Vivekananda for Modern India, by K. S. Aiyar.—Correspondence.—Saint Appaya of Bhatkal, by a Seeker.—News and Miscellanies. —etc., etc. (See p. 230.)

Prabuddha Bharata, July, 1912, Vol. XVII., No. 192, contains : Sri Ramakrishna's Teachings (XXVI.).—Occasional Notes.—In Loving Remembrance to Swami Vivekananda, by E. Hammond.—Religion, its Methods and Purpose. Unpublished Lecture by the Swami Vivekananda.—Saint Appaya of Bhatkal, by a Seeker.—Sanskrit Selection : Six Stanzas on Nirvana, by Sri Sankaracharya.—The Significance of the Lives of Sri Ramakrishna and Vivekananda for Modern India, by K. S. Aiyar.—News and Miscellanies.—etc., etc. (See p. 230.)

Proceedings of the Society of Biblical Archæology, June, 1912, Vol. XXXIV., Part V., contains : Babylonian Chronology, by A. H. Sayce.—A Coptic Marriage Contract, by Sir H. Thompson.—Note on Egyptian Sepulchral Figures, by E. Mahler.—Hebræo-Ægyptiaca, by E. Naville.—The Spirits of the Departed among the Etruscans, by G. Ancey.—A Greek Ostracon, by Sir H. Thompson.—The Prehistoric Cemetery at Shamiram-alti near Van in Armenia, by L. W. King.—The Passover Ostrakon from Elephantinê, by A. H. Sayce.—Notes on some Egyptian Antiquities, by W. L. Nash.—etc., etc. (See p. 230.)

Reis and Rayyet, June, 1912, Vol. XXXI., No. 1,617, contains : King's Birthday. —The Bengali Encyclopædia.—Benefit of Doubt.—The Molakat.—etc., etc. (See p. 230.)

Reis and Rayyet, June. 1912, Vol. XXXI., No. 1,618, contains : Government of India Bill.—Questions in Parliament.—A Faridpur Fight.—Ignorance and Flattery.—Science of Religion.—The Molakat.—etc., etc. (See p. 230.)

Reis and Rayyet, June, 1912, Vol. XXXI., No. 1,620, contains : The Government of India Bill.—The India Bill.—Bombay Kayasthas or Prabhus.—etc., etc. (See p. 230.)

Reis and Rayyet, July, 1912, Vol. XXXI., No. 1,621, contains : The Government of India Bill.—Robert Browning.—etc., etc. (See p. 230.)

Reis and Rayyet, July, 1912, Vol. XXXI., No. 1,622, contains : The Government of India Bill.—The Hindu School again.—Hindu Physicians.—Cycle of Hindu Holidays.—etc., etc. (See p. 230.)

Reis and Rayyet, July, 1912, Vol. XXXI., No. 1,623, contains : The Government of India Bill.—The P.C. Judgment.—The Bombay Kayasthas or Prabhus.—Ratha Jatra.—A Bengali Appreciation of a Parsi.—etc., etc. (See p. 230.)

Review of Religions, May, 1912, Vol. XI., No. 5, contains : Contradictions in the Holy Bible.—The Testimony of Khadijah.—Notes and Comments.—Reviews —etc., etc. (See p. 230.)

Review of Religions, June, 1912, Vol. XI., No. 6, contains : Contradictions in the Holy Bible.—Ahmad and Jesus as Prophets (III.).—Notes and Comments.—etc., etc. (See p. 230.)

Sphinx, June, 1912, Vol. XVI., Fasc. II., contains : Die Uschebti.—Formel Amenophis III., by A. Wiedemann.—Compte Rendu Critique.—Compte Rendu Analytique.—etc., etc. (See p. 230.)

Sphinx, July, 1912, Vol. XVI., Fasc. III, contains : Ligne 18 de la Stèle du Songe, by E. Andersson.—Compte Rendu Critique.—Comptes Rendus Analytiques.—etc., etc. (See p. 230.)

T'oung Pao, May, 1912, Vol. XIII., No. 2, contains : Le Kie Tseu Yuan Houa Tchouan ,by R. Petrucci.—Le Premier traité de la France avec le Japon, by H. Cordier.—Algèbre Chinoise, by L. Vanhée.—La Fille de Mo-tch'o Gaghan et ses Rapports avec Kül-tegin, by P. Pelliot.—Wang Hiuan-ts'ö et Kaniṣka, by S. Lévi.—Bibliographie.—etc., etc. (See p. 230.)

Tropical Agriculturist, June, 1912, Vol. XXXVIII., No. 6, contains : Seed Selection in Paddy.—Rubber Expositions as a Trade Stimulus.—The Wild Rubber Trees in Brazil.—The Castor-Oil Plant.—Natural Indigo and Synthetic Indigotin.—Drugs and Medicinal Plants.—Plant Sanitation.—Miscellaneous. —etc., etc. (See p. 230.)

Tropical Agriculturist, July, 1912, Vol. XXXIX., No. 1, contains : A Rubber Catechism.—Rubber Trees in Times of Drought.—Heavea in Java.—The Cocoanut and its Commercial Uses.—A Visit to the First Indigo Factory in Ceylon. — Edible Products. — Horticulture. — Plant Sanitation. — Scientific Agriculture.—Miscellaneous.—etc., etc. (See p. 230.)

Vedantin, February-April, 1912, Vol. III.' Nos. 1 and 2, contain : Editorial.—News.—Receipt of Books.—Press Notes.—The Commentary on the Bhagawad Gita.—The Vedic Interpretation of the Bible.—The Vedant Philosophy. —Miscellaneous.—etc., etc. (See p. 230.)

Word, June, 1912, Vol. XV., No. 3, contains : Living Forever.—Philosophy, not Baggage of Learning, but Wisdom of Life, by C. H. A. Bjerregaard.—The Flood and Israelites in Egypt, by Merlin.—The Sepher Ha-Zohar : the Book of Light, by Nurho de Manhar.—etc., etc. (See p. 230.)

Word, July, 1912, Vol. XV., No. 4, contains : Living Forever, by the Editor.—The Mahatmas and their Instruments, by L. C. L.—The Value of a Study of Folklore, by C. H. A. Bjerregaard.—The Sepher Ha-Zohar : the Book of Light, by Nurho de Manhar.—etc., etc. (See p. 230.)

Zeitschrift für die Alttestamentliche Wissenschaft, 1912, Vol. XXXII., Part III. contains : Exegetische Studien zum Septuagintapsalter (II.), by M. Flashar. —The Strophic Division of Isaiah xxi. 1-10 and Isaiah xi. 1-8, by G. B. Gray.

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I.

REVIEWS, NOTES, AND NEWS

The great **Grundriss der Indo-Arischen Philologie und Altertumskunde** has proceeded more slowly than students of Indian matters desire. Death has taken away two of its editors in succession—first its founder, Georg Bühler, and then Franz Kielhorn. Happily, the editorship of Professors Lüders and Wackernagel is gradually guiding it to its haven, and as a sign of its progress its latest number will be welcomed. This is the **Ethnography** of Sir **Athelstane Baines,** with a bibliography by **W. Siegling.** It deals with the social organization of the natives of India according to their race, tribe, blood, or occupation, giving a history and description of the former, and an account of the innumerable caste-groups in their various divisions, followed by appendices giving a summary of the caste-groups, an index of castes, tables of languages and religions, and a list of the forest tribes. Accepting as most satisfactory Mr. Gait's definition of a caste as " an endogamous group or a collection of endogamous groups bearing a common name, the members of which, by reason of similarity of traditional occupation and reputed origin. are generally regarded . . . as forming a single homogeneous community, the constituent parts of which are more nearly related to each other than they are to any other section of the society," he traces in outline the probable development of this organization in the course of history from the simple conditions of Vedic times to the present day, giving a conspectus of his enormously intricate theme which is lucid and most interesting and valuable to students alike of history, of ethnology, and of sociology. (See p. 154.)

All who have the slightest knowledge of Hindu thought understand the enormous importance of the monistic system of philosophy expounded by the great Śaṅkara Āchārya in his famous Commentaries upon the Brahma-sūtra, the older Upanishads, and the Gītā ; and most have heard of Dr. Paul Deussen's admirable translations and expositions of these texts. Mr. **Charles Johnston** was therefore sure of appealing to a wide audience when he undertook the translation of Professor Deussen's monumental work, " Das System des Vedânta," which has lately appeared under the title, **" The System of the Vedânta,** according to Bâdarâyaṇa's Brahma-sūtras and Çaṅkara's Commentary thereon set forth as a Compendium of the Dogmatics of Brahmanism from the standpoint of Çaṅkara." The merits of Dr. Deussen's work are admitted to be of a very high order, even by those who disagree from him in his view that the monistic system of Śaṅkara expresses the standpoint of

the Brahma-sūtras in every detail, and represents the finest fruit of Hindu thought, equalling, if not surpassing, the noblest flights of European speculation. Dr. Deussen is a master over a wide field of Hindu literature, and conveys his learning with vigour and lucidity. He may be congratulated on the great accession to the circle of his readers which Mr. Johnston's translation will obtain for him. (See p. 225.)

Buddhismus als Weltanschauung, von **Paul Dahlke.**—Dr. Dahlke declares for Intuition as the sole guide to the Truth that is the goal of all metaphysical speculation, Truth—or, as he prefers to say, Reality and Real Thinking (*Wirklichkeit und wirkliches Denken*)—only attainable by minds in which the true intuition has been awakened by the doctrine of the Buddha as found in, or read into, the Pali Suttas.

As in a former work—"Buddhist Essays" (see the excellent English translation by Bhikkhu Sīlācāra)—Dr. Dahlke does not give much space to explanation of the Pali texts themselves, but he quotes some passages from the Suttas, and he has, we are told, discussed them with Buddhist pandits of Ceylon and Burma. He shares the views of the pandits, no doubt, on some subtle points of doctrine, but whether they would agree with some of the views as expounded here in German we beg leave to question. For that matter, Eastern and Western sages, while they learn each other's language, can hardly exchange the ancient associations that language carries with it for each race, and words by themselves may be too much trusted. Sufferers from the affected modesty so drastically rebuked by our author are obliged to own that Buddhist texts present some difficulties. It is unfortunate for those not gifted with intuition.

Dr. Dahlke is not to be scared by accepted views and traditions, Buddhist or otherwise. He takes certain axioms in the Buddha's traditional teaching, and fearlessly develops from them the Dahlkesche philosophy. The result is a stimulating work. The author of "Buddhismus" is profoundly convinced of the modern world's need of a new *Weltanschauung*, of a changed theory of the universe, and of life and its whence and how and whither. He would instruct the world with all patience (has he not said that his aim is not *Polemik?*), but patience is hard for a philosopher who has so much to set right in something less than 300 pages. There is almost everything that anyone has ever written on the one hand, and the (Pali) Buddhist Suttas and Dr. Dahlke on the other. The subject of *Kamma* is attacked boldly, and worked out with the aid of some telling metaphors. The author explains the action of *Kamma* itself; he does not spare us such strange new German as the adjective *kammisch* and the verb *kammatisieren*. He expounds the doctrine af the "I-process." (No one will deny, of course, that the abolishing of the permanent "I" is sound Buddhism, nor has anyone with a good knowledge of Pali and Sanskrit interpreted the Buddhist texts otherwise.) "Buddhismus" abounds in formulas, and many striking passages on the *Ich-Prozess*, "burning" and "devouring," without a beginning. The individual "*has*" not consciousness; he "*is*" it. He (or it) is the only

reality; each Consciousness exists for itself and is its own sole field of knowledge. *Kamma* passes on, fastening on the material for life wherever it can, whenever it is set free. Thus, again and again new "life is bought at the price of death." All this the author asserts, for he will have none of your doubts and hypotheses. For him they are just the bad habits or hypocrisies of *Wissenschaft* in general.

The theoretical "Buddhismus" leads on naturally to Buddhism as morality and religion, but that will be in another volume. It is sure to be interesting. Dr. Dahlke is never dull. He knows the value of the short sentence in wielding his vigorous mother-tongue; but with more restraint he would be stronger.

"Buddhismus" is disfigured by the author's foregone determination to ignore the merit of scholars whose work is crowned by a great result—namely, that the valuable Pali literature *is* known in Europe, and in the original texts. This is a singular attitude for a writer who holds the Pali language to be the one fitting vehicle for *wirkliches Denken*—in virtue of its Indo-Germanic origin and its eminently *wirklich* character (p. 42).; but as for the Indo-Germanic scholars who have presumed to write on Buddhism, they are despatched before the book has gone far. The very memory of most is mercifully effaced in the massacre that follows. Mathematicians, physicists, physiologists, biologists, and psychologists have their turn; in fact, all discoverers and exponents of laws of Nature. For does not their science deal only with "reactions" and with the mechanical conception of the universe, and have they not closed our minds against the Reality?

No doubt there is room for improvement in the *Weltanschauung* of our time, as of past times, and to remark on Dr. Dahlke's peculiar methods of exposition is not criticism of his philosophy. But even competent critics are likely to be distracted by the violence of his language, aggravated by a free use of spaced type (a horrible expedient) to hammer his points into the mind of the reader.

The volume is excellently printed on light paper and provided with two indexes. (See p. 214.)

Die Bedentung des Buddhismus für unsere Zeit, von **Paul Dahlke.**—This essay of twenty-two pages is certain to interest many thoughtful readers. It gives the writer's opinions on the importance of Buddhism for our time, presented briefly and in a clear and forcible style.

Kleiner Buddhistischer Katechismus, von **Walter Markgraf.**—A catechism has no need of description or introduction. Those who feel the need to have the tenets of the Buddhist faith reduced to the simplicity of short questions and answers will secure Herr Markgraf's Catechism for their own use. It will hardly attract other readers. Some questions and answers deal with the daily rule of monastic life only as practised in Burma. This is disappointing. It would have been interesting to know how the rules are applied in a European Buddhist vihāra. (See p. 218.)

Der Pfad der Wahrheit (Dhammapadam). Freie Nachdichtung von **Walter Markgraf.**—A free rhymed paraphrase of the Dhammapada would seem hardly called for, especially in Germany, where Drs. K. E. Neumann and L. von Schroeder have already translated this text with much care for rhythm and style. (These works are duly mentioned in a preface.) The author of the *freie Nachdichtung*, being an active publisher of Buddhist works in Breslau, probably knows his public, and wishes to answer to a need for something less austere than a literal rendering of these old and beautiful verses. We should say they are not hard for any reader, however literally rendered; but as the publisher's aim in this case is also that of the earnest propagandist, he does well to secure that at least one version of the Dhammapada may be had in German at a low price—namely, 1 mk. 80 pf. The little volume is excellently printed.

Herr Markgraf, it will be remembered, publishes the periodical *Buddhistische Welt*, and has brought out several other works produced under the auspices of the German Pali-Gesellschaft.

Pali Bhasappavesini: The First Step in Pali Conversation, by Rev. **Bhikkhu A. P. Buddhadatta.**—At the beginning of this little work of fifty pages is a short Pali preface, in which the author states that it is prepared for the use of those in Burma (*Marammaraṭṭhe*), "bhikkhus, samaṇeras, and others," who wish to acquire knowledge enough of Pali to speak and write it. The lessons, or "steps," consist first of the most frequently occurring words (pronouns, common verbs, and nouns) in Pali, side by side with the Sinhalese equivalents; then come sentences in Pali and Sinhalese, forming progressive exercises. The exercises are short and easy throughout, designed to prepare the learner to express himself correctly on very simple affairs and notions of the religious life. These, with a few facts of religious history, are the substance of the conversations. Modern colloquial terms have, naturally, no place in these exercises, but the language to which the lessons introduce us is useful and practical for the Buddhist student.

The book is printed in the Sinhalese character, and is very cheap. It could be used with profit by a European Palist wishing to master a little Sinhalese.

The Pali magazine **Pawacanopayani** continues to appear monthly, under the editorship of the Rev. **W. Dhammananda Bhikkhu,** of Sunandaramaya, Ambalangoda, Ceylon. With the April number is given an interesting photograph of the late Sobhita Mahāthera, and a short memorial article. The same number contains, as before, editorials, specimen "Proverbs and Maxims," some observations on the Rules of the Order (Vinaya); also short reviews of books and some "News of the Month," packed into a few lines, on India, Great Britain, Burma, and Ceylon. The modern topical Pali of these paragraphs has a rather quaint effect.

The May number contains (besides a more ample supply of the same matter) a prize letter by A. Wimalajoti, of Vidyawardhana College. The prize letter, as announced in the first issue of the magazine, is a feature

intended to encourage serious study of Pali. The author of the first letter is, as may be expected, a member of the Order, which is still probably the nursery of most of the Pali schorlaship of Ceylon.

It is difficult to say how far this Pali monthly meets the needs of Sinhalese readers, who have, we suppose, access to plenty of cheap Pali books—to Pali classics, in fact. But for English students of modern Buddhism in Ceylon it has some value, and it is to be hoped it will receive some support in this country. The titles, dates, etc., are wisely given in English as well as Pali.

It is a melancholy comment on modern competition that even a Pali periodical must accept advertisements of patent medicines below its table of contents, but this may be done for "the good of beings."

The Essence of Buddhism, with Illustrations of Buddhist Art, by **P. Lakshmi Narasu.** Second Edition, revised and enlarged.—When Professor Narasu's work first appeared in 1907, many students were struck with the modernity of his presentation of the religion. Great truths do not fade with time, and the author is one who strongly maintains that, properly restated, the teachings of the Buddha have a message, and that a very real one, to the nations of the West. Unlike some of the Eastern writers, Professor Narasu is a master of English, and can write our language as well as the best. He is, further, a profound student of our philosophy and science, and it is needless to say that his work makes a very powerful appeal. In this the second edition the work is increased from 212 to 359 pages, and a large number of Buddhist historical places and things are reproduced as illustrations. Though the author may not see eye to eye with the traditional expounders of the religion on all points, his breadth of view is great enough for him to see the essential truths that underlie the teachings and their application to modern life. Buddhism is ably defended, both against downright slanders and also against what are perhaps as harmful—misunderstandings. The work deserves to be widely read.

The Buddha's "Way of Virtue." A Translation of the Dhammapada from the Pali Text, by **W. D. C. Wagiswara** and **K. J. Saunders** ("Wisdom of the East Series").—Mr. Cranmer Byng, the general editor of the "Wisdom of the East Series," has shown a wise judgment in issuing this the pearl of the primitive Buddhist Scriptures. Strangely enough, the work, though small, could only be obtained in English at a price which was prohibitive to all but the most enthusiastic book buyers. Mr. Wagiswara is a Buddhist, and the orthodoxy and fairness of the translation is assured. Mr. K. J. Saunders, a sympathetic Christian missionary, has guarded the work from any faults of style. The initial chapter of this beautiful work is by this time known to all, and the following quotation from the chapter on "Anger" will offer a specimen of the execution of the present translation: "Whoso controls his rising anger as a running chariot, him I call the charioteer; the others only hold the reins. By calmness let a man overcome wrath; let him overcome evil by good; the miser let him subdue by liberality, and the liar by

truth." Here and there we miss the cadences of the classic translation by Professor Max Müller, and at times the translators adopt renderings to which we may demur; but the reader is to be congratulated in having this golden book in a convenient form suitable for the pocket. (See p. 207.)

Buddhism: a Study of the Buddhist Norm, by Mrs. **Rhys Davids,** M.A. (Home University Library).—Mrs. Rhys Davids, the President of the Buddhist Society, has herein essayed to initiate the youthful student into the subtleties of the Buddhist view of life and the world. General handbooks on the life of the Buddha and the history of his religion have appeared in large numbers in recent years, but there was still room for a work on the more purely philosophical side of his teaching. This Mrs. Rhys Davids, the pupil of Croom Robertson and a practical student of metaphysics, has produced, and it should command a large sale. The chapter on the "Import of Dhamma" gives one furiously to think, and to wonder whether, with all our investigations, we have discovered anything new. The author is keenly critical, but withal sympathetic, and she has a firm grasp of what the Oriental teaching has to say on the problems of modern Western life. It is, indeed, a sign of the awakened interest in things Eastern that so thorough and so searching a book can find a place in the Home University Library. (See p. 147.)

China and the Manchus, by Professor **H. A. Giles,** is a short history of the Manchu dynasty in China. The first chapter traces the origin of the Manchu people from a branch of Tungusic nomads, known in the ninth century as the Nü-chên, and, passing rapidly over the intervening period, ends with an account of the great Nurhachu, born in 1559, who must be regarded as the real founder of the Manchu power. The next chapter relates the fall of the Mings, and the strange series of events which finally placed a Manchu chieftain on the throne of China; after which the ten Manchu Emperors are dealt with in nine chapters, the last chapter of all being reserved for Sun Yat-sen, first President of the Chinese Republic. The book is written in simple and lucid style, and as few proper names as possible introduced. The earlier chapters are perhaps the most attractive, because the author has been obliged here to rely more on original research. The history of Chinese foreign relations in the nineteenth century has been told and retold so often that it is hard to infuse equal freshness into that portion of the narrative. An index and a map of the Far East complete a very useful little volume. (See p. 265.)

Bibliotheca Indosinica (Vol. I.).—In a postscript to the first edition of his "Bibliotheca Sinica" (1885), **M. Cordier** had already held out hopes of a similar bibliography of Indo-China. This long-standing promise is now being redeemed. The volume which he issues this year comprises all the known publications concerning the four States of Burma, Assam, Siam, and Laos. A second, and in all probability a third, volume will deal with the Malay Peninsula and French Indo-China. The classification of subjects follows that of the "Bibliotheca Sinica," which, indeed, it would not be easy to improve upon. The main headings are: (1) "General Works"; (2) "Geo-

graphy"; (3) "Ethnography and Anthropology"; (4) "Climate and Meteorology"; (5) "Natural History"; (6) "Population"; (7) "Government"; (8) "Jurisprudence"; (9) "History"; (10) "Religion"; (11) "Arts and Sciences"; (12) "Language"; (13) "Literature"; (14) "Manners and Customs"; (15) "Voyages"; (16) "Trade and Navigation"; (17) "Foreign Relations." Thanks to M. Cordier's boundless industry, students have good reason to hope that the completion of the work will not long be delayed. (See p. 214.)

The **Bulletin de l'École Française d'Extrême-Orient,** Tome XI., Nos. 3-4, should appeal to a wide circle of readers. It opens with Nos. 8-12 of the "Études Indochinoises" of M. E. Huber, which deal with a series of important inscriptions. The first of these is that of a Cham king two or three generations before Prakāśadharma—*i.e.*, of the first half of the sixth century of the Śaka era. The second article discusses three new inscriptions of King Prakāśadharma of Champā. The third treats of the inscriptions of the great temple at Mî-són built by Bhadravarman in the fifth century of the Śaka era, of which one bears the Śaka date 653. In the fourth is described the Buddhist inscription at Ron, which may belong to the latter half of the ninth century; in the fifth, those of the Cham dynasty of Dong-dúóng, dating from 811 Śaka onwards. The next paper is the continuation of M. R. Deloustal's treatise on "La Justice dans l'Ancien Annam," an annotated translation of the code of the Lê. In his paper, "À propos de la Date de Vasubandhu," M. N. Peri examines a number of texts of the Chinese Tripiṭaka and others, and concludes that the Bodhicittotpādana-Śāstra and Śata-Śāstra translated into Chinese by Kumārajīva in 404-5 are the works of Vasu-bandhu, brother of Asaṅga, who, accordingly, is to be placed in the fourth century. M. G. Cœde's contributes Nos. 1-6 of "Études Cambodgiennes," which are chiefly concerned with matters of epigraphic and historical interest. M. L. Cadière gives "Notes sur quelques Emplacements Chams de la Province Quang-tri," an account of some archæological relics, which is followed by an Annamite poetical dialogue between a man and the moon translated by a native scholar, Phạm Quỳnh. Then come the usual miscellanea, bibliography, etc.

Tome XII., No. 1, of the same periodical is entirely devoted to the section on initials of the "Études sur la Phonétique Historique de la Langue Annamite," by M. H. Maspero. (See p. 283.)

In **Morocco in Diplomacy** its author, Mr. **E. D. Morel,** has given a very careful and interesting account of the events which led up to the international crisis of 1911. The book is the result of systematic study and preparation, and is furnished with a series of five explanatory maps of Morocco, which make quite clear the various regions and tracts of territory in dispute. The general aim of the volume is to improve the relations of Germany with this country by urging the wisdom of frankly recognizing Germany's legitimate aspirations. Thus the book, in a sense, is of a political character; but it has a more enduring value for the careful record it gives of recent events in Morocco.

We are glad to welcome the timely appearance of a grammar entitled **Marokkanisch-Arabische Gespräche im Dialect von Casablanca,** edited by Dr. **G. Kampffmeyer,** which has just been issued in its series of manuals by the Oriental Seminar at Berlin. The grammar is not entirely the work of one author, for it was begun by Dr. Vassel, now Consul at Fez, when he was Dragoman at Casablanca, in collaboration with a native Moroccan Miludi, now dead. Dr. Kampffmeyer, in his work of editor, has had the advantage of the assistance of the native lecturer in Moroccan at his Seminar, and it is needless to say the work is a model of accuracy. We can warmly recommend it to anyone whose business calls him to that country, as well as to students of Arab dialects.

In **Klio** (Bd. XI., Heft IV.), the valuable journal devoted to original contributions and studies on ancient history under the editorship of Professor **Lehmann-Haupt** and Professor **Kornemann,** there has appeared a paper of considerable interest for Orientalists from the pen of Dr. **F. X. Kugler,** the Dutch astronomer and Assyriologist. It is entitled "Der Ursprung der babylonischen Zahlensymbole 15=imnu ('rechts') und 150=šumēlu ('links') in pythagoreischer Beleuchtung." The two symbols in question Dr. Kugler explains in accordance with the mystical speculations as to numbers, which Pythagoras probably borrowed from the Babylonians. The number 15 he derives from the series 1+2+3+4+5, of which the figure 5 is *δύναμις* in the Pythagorean sense, and he suggests it obtains its favourable associations in augury from its use as Ishtar's symbol. The 150 he derives from a variant series, of which 19 is the *δύναμις*, with the omission of all multiples of four, these omissions giving rise to its unfavourable associations. As a study of ancient number-symbolism, and of the manner in which Greek speculation was influenced in certain directions by Babylon, the paper is well worth careful study.

What promises to be an important series of contributions to the same journal has been inaugurated by Professor **Lehmann-Haupt** under the title "Historisch-Metrologische Forschungen." The first of these, which appears in Bd. XII., Heft II., contains a careful inquiry into Herodotus' computation of the Persian tribute. We shall look forward to further studies in the same series.

We welcome the appearance of a new series of textual publications by the Babylonian Section of the Pennsylvania Museum. No. 1 of Vol. I. is contributed by Dr. **D. W. Myhrman,** and contains the texts of eighteen carefully copied **Babylonian Hymns and Prayers.** Eleven of these tablets were found at Nippur, and are inscribed with Old Babylonian prayers written, with two exceptions, entirely in the Sumerian language. The remaining seven texts were acquired by purchase, and contain an interesting series of Semitic Babylonian prayers of the time of Shamash-shumukîn.

Vol. II., Nos. 1 and 2, are from the pen of Professor **Albert T. Clay,** and contain business documents of the time of Darius II., and others dated in the reigns of Cassite rulers. It is needless to say that all three volumes are

models of textual publication, and the fact that Professor Clay has furnished his with exhaustive indices and lists of proper names renders them of the greatest assistance to students. The new series is an indication that the Babylonian Section of the Pennsylvania Museum is vigorously carrying out its important task of rendering accessible to students the treasures that are in its charge. (See p. 50.)

In "**Burning and Melting,**" being the Sūz-u-Gudāz of Muhammad Rizā Nau'ī of Khabūshān, translated into English (prose) by **Mirza Y. Dawud,** of Persia, and **Ananda K. Coomaraswamy,** of Ceylon, we have a charming little book. It narrates a story of real life, the tale of two Hindu lovers in the days of Akbar, in the highly elaborated and sometimes even obscurely ingenious style of his age—it was written at the order of Dāniyāl, the famous son of Akbar—but a note of genuine feeling rings through it, and the theme is one that has a perennial interest. It narrates how the lover was killed by a falling wall on the day of his bridals, and the broken-hearted maiden thereupon demanded to be burned on his funeral pyre ; and how, when Akbar acceded unwillingly to her prayer, she joyfully consummated her union with her beloved in the flames. In his preface Dr. Coomaraswamy truly remarks that the poem, the work of a Moslem writing for a Mughal prince, breathes a strong spirit of sympathy with the Hindus and their faith, which was characteristic of Akbar's rule ; and that the poem expresses "the perfection of the Indian woman's ideal, and the unifying truth of the religion of Love in whatever form it appears." We may add that the book is illustrated by three excellent reproductions of drawings in the manuscript Or. 2,839, in the British Museum, which are charming specimens of Mughal art. (See p. 211.)

For the **Iggereth Ḥamūdōth** of **Elijah Ḥayyim ben Benjamin,** of Genazzano, we are indebted to the Rev. Dr. **A. W. Greenup,** whose indefatigable and enthusiastic labours in the field of the Jewish literature of the Middle Ages lay students under a debt of deep obligation. The "Iggereth," which is here published for the first time from the manuscripts in London and Munich, with marginal references by the learned editor, is important as an exposition of Kabbalah, which the author sets forth in answer to an inquirer, and defends with great vigour and skill. Naturally, Elijah loves to cross swords with the more rationalistic writers, not even shrinking from the great Maimonides, and draws much of his munitions of war from the mystic treasuries of the Zohar. To him the whole Law was equally inspired, and was primarily intended to purify Israel from the spirit of uncleanness brought upon mankind by the evil angel Samael, and raise it to the ideal state of holiness intended at the Creation, which is to be restored at the coming of the Messiah. Illuminated by these high lights of imaginative enthusiasm, his pages are full of interest. In its way the book is almost a classic.

Under the modest title **Die Sprachen der Hamiten,** Professor **Meinhof** has just given us a book of supreme importance for the study of the African language problem. Incidentally, in such parts as the Introduction, subjects of wider

interest are touched upon. The philologist may find suggestions as to the origin of affixes and prefixes in inflected languages; such topics as the origin of gender come under review—and the anthropologist also will find useful data in an appendix written by Professor **von Luschan,** amongst them a number of highly instructive "nose" measurements. But this matter is not the main purpose of the book. The book itself is a careful summary of facts collected largely from the studies of others, though not entirely. Some of these studies, such as those on Somali, Hausa, and Masai, are comparatively recent; others are to be found in books almost forgotten. For the study of the Hamitic group preceded by many years our present African studies. Professor Meinhof had always held that there was a connection between Bantu and Hamitic, and he had discussed the question with many leading men, including Professor Westermann, whose studies on the Sudan group now run parallel with his own on Bantu. To establish this theory, it was necessary to systematize the previous Hamitic work, and bring it into line with the newer studies. This is the gigantic task which Professor Meinhof, with great care and foresight, has accomplished in "Die Sprachen der Hamiten." In an introductory chapter of about thirty pages the general features of the group are outlined in a clear and masterly way. Perhaps the most interesting section is that on "Polarity." We are also told how the orthography is systematized and brought into line with the author's previous Bantu work; then follows a careful examination of seven typical Hamitic languages. A chapter is devoted to each one, and in most cases the discussion runs to the same average length of thirty pages as the introduction. One method of treatment is adopted throughout, so that reference is extremely easy. The names of these typical languages are Ful, which the author has long considered to contain the most archaic forms; Schilha in Morocco, the modern representative of the old Mauretanian; Bishari, to the north of Abyssinia, which the author, following Almqvist and others, calls "Bedauye"—*i.e.*, Bedawi; Somali to the south of Abyssinia; Masai; and, finally, Nama, in the far south-west of the continent. The last chapter is a brief summary in four pages of the results of the investigation. To this is added a valuable appendix, giving a comparative vocabulary of eighty words, arranged in the style familiar to readers of the author's "Lautlehre," and a map. Professor Meinhof has taken a very bold step, as he admits, in adapting the work of others to his system, and a good deal of criticism may be expected. But it is safe to say that every student of African philology, not to mention others, will find here a most valuable storehouse of information, arranged in a clear, systematic method, which will greatly facilitate further research.

A very real need has been met by the publication of **A Vocabulary of the Mandingo Language.** The author is Dr. **Hopkinson,** Medical Officer of the Gambia Protectorate. He has resisted the great temptation which this place offers, in common with others on or near the West African seaboard, to use pigeon English, and has boldly taken the only true course to the proper understanding of the people. Mandingo, in several dialects, is one of the three

principal languages spoken by the makers of West Africa, the other two being Hausa and Ful. From very early times the Mandingo have been distinguished for their industrial activity; they have always been great traders and travellers, and in this way have been largely instrumental in propagating Islam. Yet, despite all this, it is difficult, as the author remarks, to find anything published about their language. Delafosse's comprehensive work, published in 1901, was not seen by the author until his own work was in print. He is of opinion that the Dyula dialect, with which Delafosse chiefly deals, differs so much from his Malinke dialect as to be scarcely intelligible to the native of Gambia. Perhaps this is somewhat more apparent than real, spoken words often approximating much more closely than the printed ones, especially those printed in two such different orthographics as the French of Delafosse and the author's English. The vocabulary consists of an English-Mandingo section of about 2,000 words. To this are added appendices, giving numerals, animals, trees, etc., which will be very convenient and useful for reference. A very helpful list of sentences, arranged according to subject, is given on the last eight pages. With careful addition, they might be made into a means of learning the language by the Berlitz method. The reprint on the last page from Delafosse of books relating to the Malinke dialect is distinctly a gain. We congratulate the author most heartily, and trust that he will soon give us a Mandingo-English section to complete his work. (See p. 265.)

Basekabaka be Buganda, by Sir **Apolo Kagwa,** K.C.M.G.—The author of this history of the Kings of Uganda is to be congratulated on the appearance of a second edition of his valuable book, first published in 1901. Its importance is self-evident. Here is the history of a country whose reigning King can trace his predecessors back through a succession of thirty generations to a mythical ancestor called Kintu—a history handed down, by word of mouth only, through a period which cannot be far short of 500 years, a history which reflects the thoughts and aspirations of a country in the heart of Africa possessed of an organized system of government, a well understood judicial procedure, and a ruling class who at once impress the visitor no less than they impressed the first European to reach their land, the great traveller Captain Speke. That is scarcely more than fifty years ago, and little else might have been heard of them but for H. M. Stanley's visit in 1875. Out of that visit grew those pregnant events which have brought the country into such striking prominence of late years. All this is told in such vivid style that we do not grudge the fact that it occupies fully a half of the history. The author has taken a leading part in it all from the time when, as a boy in the King's household, he sent a message to Mackay that Bishop Hannington's life was in danger. That was October, 1885; he became Prime Minister (*Katikiro*) in 1891. Since then his marked ability and unswerving adherence to what is true and just (as it unfolded itself before his eyes) have enabled him to steer his country through a series of crises almost cataclysmic in their intensity, and he still holds the helm. There are several interesting additions

in this edition. especially the five and half pages now devoted to the history of a former Prime Minister called Kaira. Kaira was evidently an influential man, who, after serving under Suna II., and probably being in office on the occasion of Speke's memorable visit, helped his successor Mutesa to gain the throne, served his day, and then finally fell into unwonted disgrace. How often does history repeat itself! The reigns of several Kings also now conclude with a brief summary in two or three lines of their respective characters, a fact the more striking when the memory refers to a period several centuries old. Going back possibly four centuries to the third King, Kimera, we are told that his name is still a household word—"Yali mulungi nyo, Abaganda bamujukira nyo"—and whoever can plead for his family garden, when threatened with confiscation, that it is Kimera's gift, that man's case will not be lost. The book is written in Lu-ganda, but all who are willing to face the not very difficult task of learning this language will find in this work not only a guide to native thought expressed in a clear and simple style, but a mine of information as well concerning the traditional history of Uganda. with the closely allied kingdoms of Bunyoro, Ankole, Toro, and Koki. We have noticed a few slight misprints: P. 29, line 2, *for* "kantule enq" *read* "kantule eno"; p. 73, line 10, *for* "nge bango" *read* "nge·bango" (with no space); p. 102, line 2, *for* "enyimbe" *read* "enyimbo"; p. 167, line 28. *for* "kukizinga" *read* "ku kizinga" (with space); p. 239, line 13, *for* "Paplo" *read* "Paulo."

Al-Hilal, October, 1912, Vol. XXI., No. 1. (See p. 282.)

Al-Machriq, August, 1912, Vol. XV., No. 8, contains: Le Credo des Catacombes, by P. Salman.—Le P. Michel Nau, Auteur d'un Ouvrage Anonyme, by G. Manache.—La Syrie de 1782 à 1841 d'après un Témoin Oculaire, edited by L. Malouf.—Etude Critique sur la 2e Partie de la Littérature Arabe de Mr. Zaidan, by P. L. Cheïkho.—Les Vésicatoires en Thérapeutique, by K. S. Khoury.—De Beyrouth aux Indes: Voyage à Diarbékir, by P. L. Cheïkho.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 282.)

Al-Machriq, September, 1912, Vol. XV., No. 9, contains: La Renaissance Catholique à Alep et les Missions Françaises au XVIIe Siècle, by Fr. Tournebize.—Une Profession de Foi Catholique par les Grecs Melchites, edited by P. L. Cheïkho.—La Syrie de 1782 à 1841 d'après un Témoin Oculaire, edited by L. Malouf.—Christianisme et Littérature avant l'Islam: les Tribus Arabes Chrétiennes, by P. L. Cheïkho.—De Beyrouth aux Indes: Tour 'Abdin, by P. L. Cheïkho.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 282.)

Al-Machriq, October, 1912, Vol. XV., No. 10, contains: Les Anges en Face de la Science et de la Révélation, by P. L. Cheïkho.—La Syrie de 1782 à 1841, d'après un Témoin Oculaire, edited by P. L. Malouf. — Un Traité Inédit d'Abucara (IXe Siècle) sur l'Existence de Dieu et la vraie Religion, edited by P. L. Cheïkho.—Christianisme et Littérature avant l'Islam: les Tribus

Arabes Chrétiennes, by P. L. Cheïkho.—De Beyrouth aux Indes: Tour 'Abdin-Azakh-Gézireh, by P. L. Cheïkho.—Bibliographie Orientale.—Questions et Réponses.—etc., etc. (See p. 282.)

American Journal of Semitic Languages and Literatures, October, 1912, Vol XXIX., No. 1, contains: Some Kouyunjik Letters and Related Texts, by Leroy Waterman.—The Antiochian Recension of the Septuagint, by G. F. Moore.—Book Notices.—etc., etc. (See p. 282.)

Anthropos, July-October, 1912, Vol. VII., Parts IV.-V., contains: Le Culte de la Société Secrète des Imandwa au Ruanda, by A. Arnoux.—Die Eingebornen der Marshallinseln, by A. Erdland.—Au Pays d'Abraham, by L. J. Tfinkdji. —Die Sprachen von Südost-Bougainville, Deutsche Salomoninseln, by J. Rausch.—La Fête de la Circoncision en Imerina (Madagascar): Autrefois et Aujourd'hui, by Soury-Lavergne and de la Devèze.—The Mengap Bungai Taun, by E. Dunn.—Mœurs et Contumes du Peuple Kui, Indes Anglaises, by P. Rossillon.—Ueber die erste Lautstufe der kinder, by C. Franke.—An Yun-nan: Min-kia et La-majen, by A. Liétard.—Die Feier der Sonnenwende auf der Insel Vuatom, by J. Meier.—Sprachen und Völker in Afrika, by F. Hestermann.—Chansons Populaires Chinoises de la Région Sud des Ortos, by P. van Oost.—Miscellanea.—Bibliographie.—etc., etc. (See p. 282.)

Asiatic Quarterly Review, October, 1912, Vol. XXXIV., No. 68, contains: The Reform of Persia, by A. C. Yate.—India and the Sugar Bounties, by Sir R. Lethbridge.—The Crisis in India from an Indian Point of View, by R. H. Shipley.—The Permanent Settlement and Village Proprietorship in Bengal, by H. R. Perrott.—Report on Semitic Studies and Orientalism, by E. Montet.—General.—Correspondence, Notes, and News.—Reviews and Notices.—etc., etc. (See p. 282.)

Asie Française, August, 1912, Vol. XII., No. 137, contains: Le Changement de Règne au Japon.—La Question de l'Emprunt Chinois.—La Position Internationale des Annexes de la Chine, by Kataphronète.—L'Angleterre et le Chemin de Fer de Bagdad.—L'Enseignement Indigène en Indochine.—Indochine.—Levant.—Extrême-Orient.—etc., etc. (See p. 282.)

Asie Française, September, 1912, Vol. XII., No. 138, contains: La Révolution Chinoise et la Situation Actuelle de l'Ancien Empire.—L'Angleterre et la Russie en Asie, by P. C.—La Question de l'Emprunt Chinois.—La Question du Tibet.—L'Île de Chypre sous l'Administration Anglaise, by E. Hippeau. —Au Turkestan Russe, by E. Taris.—Indochine.—Levant.—Extrême-Orient. —etc., etc. (See p. 282.)

Baptist Missionary Review, August, 1912, Vol. XVIII., No. 8, contains: The Educational Situation in India and its Bearing on Missionary Policy, by Sir A. H. L. Fraser.—Government Grants-in-Aid to Mission Educational Institutions, by H. Huizinga.—Editorial.—Mission News.—etc., etc. (See p. 282.)

Baptist Missionary Review, September, 1912, Vol. XVIII., No. 9, contains: Why Christians keep the First Day of the Week (the Lord's Day) instead of the Seventh Day (the Jewish Sabbath), by E. Grigg.—A Visit to Burma, by Miss B. E. Harvey.—Hinderances to Growth in Spiritual Life among Indian Christians, by J. A. Curtis.—Editorial.—Mission News.—etc., etc. (See p. 282.)

Biblical World, September, 1912, Vol. XL., No. 3, contains: Frontispiece.—Editorial.—Christianity and the Hope of Social Redemption, by S. Dickey.—Some Characteristics of Hinduism as a Religion, by H. D. Griswold.—Theology and the History of Religion, by G. B. Smith.—The Christian Doctrine of the Future Life (III.), by H. A. Youtz.—American Institute of Sacred Literature.—Current Opinion.—Work and Workers.—Book Reviews.—etc., etc. (See p. 282.)

Biblical World, October, 1912, Vol. XL., No. 4, contains: Frontispiece.—Editorial.—The Problem of the Old Testament (I.), by K. Fullerton.—Theology and Scientific Method, by G. B. Smith.—A Basis for Reconstruction in Christian Theology, by H. W. Wright.—The Christian Doctrine of the Future Life (IV.). by H. A. Youtz.—The American Institute of Sacred Literature.—Current Opinion.—Book Review.—etc., etc. (See p. 282.)

Brahmavâdin, June, 1912, Vol. XVII., No. 6, contains: Vedārthasaṅgraha: an Epitome of the Vedic Teachings.—Mind and Matter, by S. Iyengar.—Secluded Life and its Critics, by J. N. Sen.—Arya-Dharma, by T. E. Sadakopachariar.—Sixteen Stanzas on my Guru, by N. S. Ramasami.—The Life and Polemics of Śaṅkarāchārya, by S. N. Naraharyya.—Vedanta Work.—Notes and Thoughts.—etc., etc. (See p. 282.)

Brahmavâdin, July, 1912, Vol. XVII., No. 7, contains: Vedārthasaṅgraha: an Epitome of the Vedic Teachings.—Consciousness: Mind and Body, by T. S. Iyengar.—Arya-Dharma, by T. E. Satakopachariar.—The Githartha Sangraha of Yamunacharya, by S. G. Iyengar.—Hatha Yoga: The Life and Polemics of Śaṅkarāchārya, by S. N. Naraharyya.—Vivekachudamani, by B. Ch. Chhotamlal.—Vedanta Work.—Notes and Thoughts.—etc., etc. (See p. 282.)

Calcutta Review, July, 1912, No. 269, contains: War in Two Aspects, by A. J. Fraser Blair.—The Speech of Americans, by A. Francis.—Free and Compulsory Education in India, by K. C. Kanjilal.—Tales of a Great-Grandfather, by E. W. Madge and R. N. Dhar.—More Echoes from Old Calcutta, by S. C. Sanial.—New Books.—Acknowledgments.—etc., etc. (See p. 283).

Chinese Recorder, July, 1912, Vol. XLIII., No. 7, contains: Editorial Comment.—A General Education Board for the Orient, by J. T. Procter.—The Influence of Religious Tract Societies in China, by J. Darroch.—Language Study.—What the Chinese are Thinking, translated by E. Morgan.—Correspondence.—Missionary News.—etc., etc. (See p. 283.)

Chinese Recorder, August, 1912, Vol. XLIII., No. 8, contains: Editorial Comment.—The Outlook in Manchuria, by F. W. S. O'Neill.—Mission Work in Mongolia, by G. H. Bondfield.—The Religious Problem in Japan, by H. Loomis.—Ideals for the New Education: Extracts from a Paper by Ts'ai Yuen-p'ei, translated by J. Leighton Stuart.—Origin and Migrations of the Hakkas, by G. Campbell.—Correspondence.—Missionary News.—etc., etc. (See p. 283).

Chinese Recorder, September, 1912, Vol. XLIII., No. 9, contains: Editorial Comment.—The Financial Support of Educational Institutions in Mission Lands, by A. J. Bowen.—Christian Education in Japan, by D. B. Schneder.—Why we Believe in the Kindergarten for China, by Mrs. O. C. Crawford.—Correspondence.—Our Book Table.—Missionary News.—etc., etc. (See p. 283.)

Expository Times, September, 1912, Vol. XXIII., No. 12, contains: Notes of Recent Exposition.—The Pilgrim's Progress, by J. Kelman.—The Minor Parables, the Metaphors, and Similar of the Synoptic Gospels, by R. M. Lithgow.—The Great Text Commentary.—Recent Biblical and Oriental Archæology, by A. H. Sayce.—The Doctrine of the Incarnation in the Creeds, by A. E. Garvie.—Literature.—The Dualistic Element in the Thinking of St. Paul, by C. Anderson Scott.—Recent Foreign Theology.—Contributions and Comments.—etc., etc. (See p. 283.)

Expository Times, October, 1912, Vol. XXIV., No. 1, contains: Notes of Recent Exposition.—The Judging or Critical Temper, by A. Souter.—The Scapegoat in Babylonian Religion, by S. H. Langdon.—The Great Text Commentary.—What were the Churches of Galatia? by Sir W. M. Ramsay.—Literature.—Recent Biblical and Oriental Archæology, by A. H. Sayce.—Contributions and Comments.—etc., etc. (See p. 283.)

Expository Times, November, 1912, Vol. XXIV., No. 2, contains: Notes of Recent Exposition.—Recent Biblical and Oriental Archæology, by A. H. Sayce.—The Great Text Commentary.—What were the Churches of Galatia? by Sir W. M. Ramsay.—The Call of Elisha, by J. Donald.—Literature.—Recent Foreign Theology.—Contributions and Comments.—etc., etc. (See p. 283.)

Geographical Journal, September, 1912, Vol. XL., No. 3, contains: The Mountains of Northern Sikkim and Garhwal, by A. M. Kellas.—Some Recent Observations and Theories on the Structure and Movement of Glaciers of the Alpine Type, by A. G. Ogilvie.—On the Cause of the Jamaica Earthquake of January 14, 1907, by Vaughan Cornish.—The Distribution of Early Bronze Age Settlements in Britain, by O. G. S. Crawford.—Reviews.—etc., etc. (See p. 283.)

Hindustan Review, August, 1912, Vol. XXVI., No. 156, contains: The Royal Commission on Public Services in India (I.), by G. S. Iyer.—The Civil Administration of the Mughal Empire, by S. V. Venkateswaran.—The West and the East: in Special Relation to the Progress of British India (II.), by J. Chatterji.—The Impossibility of Equality, by Mrs. M. Yates.—The Re-

form Movement in Japan (II.), by R. G. Pradhau.—The Sorrows of Akbar, by S. A. Breloi.—The Last Days of Dara Shikoh (II.), by D. Prasad Dube.—The Book of the Month.—Views and Reviews.—Reviews and Notices.—Editorials and Miscellaneous.—etc., etc. (See p. 283.)

Hindustan Review, September, 1912, Vol. XXVI., No. 157, contains: The Royal Commission on Public Services in India (II.), by G. Subramania Iyer.—Japan To-day (I.), by H. Holt.—Christianity in India, by R. B. V. G. Kirtikar.—Religion and Culture, by S. S. Moorty.—The Present Position in Science and Religion, by S. P. Mathur.—The Effect of Science on Modern Literature, by J. Chandra Mukherjee.—Was the late Mikado the Maker of Modern Japan? by S. Nihal Singh.—The Book of the Month.—Views and Reviews.—Editorials and Miscellaneous.—etc., etc. (See p. 283.)

Indian Antiquary, July, 1912, Vol. XLI., Part 521, contains: Contribution to the Study of Ancient Hindu Music, by R. S. Prabhakar R. Bhandarkar.—Four Villages mentioned in the Nasik Cave Inscriptions, by Y. R. Gupte.—King Lakshmanasena of Bengal and His Era, by N. Bhattasali.—Epigraphic Notes and Questions, by D. R. Bhandarkar.—The Town of Hanjamana referred to in Three Silahara Grants of the Tenth and Eleventh Centuries, by J. J. Modi.—Contributions to Panjabi Lexicography (Series III.), by H. A. Rose.—Notes and Queries.—Book Notices.—etc., etc. (See p. 283.)

Indian Antiquary, August, 1912, Vol. XLI., Part 522, contains: Contribution to the Study of Ancient Hindu Music, by R. S. Prabhakar R. Bhandarkar.—Kumarapala and Arnoraja, by Har Bilas Sarda.—Contributions to Panjabi Lexicography (Series III.), by H. A. Rose.—Miscellanea.—etc., etc. (See p. 283.)

Indian Forester, August, 1912, Vol. XXXVIII., No. 8, contains: Teak and Bamboos in Burma, by F. A. Leete.—A Plea for Economic Forestry, by A. D. Blascheek.—Note on the Coppicing Powers of Babul, by P. M. Lushington.—Coppicing of Babul in Guntur District, Madras Presidency, by J. S. Scot.—Correspondence.—A Review of the Reports on the Forest Administration in Burma for the Year 1910-1911.—Possibility of Growing Cork in India.—etc., etc. (See p. 283.)

Indian Forester, September, 1912, Vol. XXXVIII., No. 9, contains: Sylvicultural Research from a Financial Standpoint, by R. S. Troup.—Fire Protection in the Tropics, by H. C. Walker.—Forest Fires, by R. S. Pearson.—The Different Forms of Pyinkado, by R. S. Hole.—Correspondence.—Hot Weather Saing Shooting in Upper Burma.—Some Facts about Camphor.—Notes.—etc., etc. (See p. 283.)

Indian Review, July, 1912, Vol. XIII., No. 7, contains: The Milk-Supply of India, by R. B. L. Baynath.—Fiscal Freedom for India, by V. G. Kale.—Hindu-Mussalman Problem, by H. R. Sayani.—Ancestor Worship of Japan, by Ch. Parry.—A Central Asian Brutus, by M. MacMillan.—Woman and Patience, by M. Graham Polak.—The Syrian Church, by C. T. Varughise.—

The Ancient Hindus, by A. M. S. Mudaliyar.—Pioneers of the New India.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Questions of Importance.—Books Received.—Books Relating to India.—etc., etc. (See p. 283.)

Indian Review, August, 1912, Vol. XIII., No. 8, contains: Allan Octavius Hume, by D. E. Wacha.—India's Lost Right, by P. Webb.—Malabari as I knew him, by A. Yusuf.—Lord Crewe's Goal for India, by V. S. S. Sastri.—The Delhi Durbar, by S. D. Chaudhrani.—The Sorrows of a Life, by S. Ghosal.—Lord Morley on History and Politics.—Current Events, by Rajduari.—The World of Books.—Topics from Periodicals.—Indians outside India.—Books Received.—etc., etc. (See p. 283.)

Indian Review, September, 1912, Vol. XIII., No. 9, contains: Did the Hindus Discover America? by A. Del Mar.—The Educational Problem in India, by R. B. Lala Baijnath.—His Majesty the New Mikado, by S. Nihal Singh.—War against Phthisis, by J. N. Bahadurji.—The Currency Dilemma, by S. K. Sarma.—First Trading Rights of the East India Company, by A. R. Slater.—Dadabhai Naoroji's Birthday Message.—The late General Booth, by B. Natesan.—Silkworm Rearing in India, by M. D'Kath.—Current Events.—The World of Books.—Topics from Periodicals.—Questions of Importance.—etc., etc. (See p. 283.)

Indian Thought, Vol. IV., No. 4, contains: Translation of Khaṇḍanakhaṇḍakhāḍya.—Translation of the Nyāya Sūṭras of Gauṭama.—The Nyāya Philosophy of Gautama: Sāḍholal Lectures.—etc., etc. (See p. 283.)

Journal of the Anthropological Society of Bombay, Vol. IX., No. 5, contains: The Vadâris of the Villages round the Deolali Camp in the Nasik District, by Shams-ul-Ulma J. J. Modi.—A Bihari Nursery Story of the Bargaining Animal's Type, by S. Chandra Mitra.—Relics of the Primitive Spirit-Scaring Idea in the Avesta and in Prevalent Parsi Religious Practices, by R. K. Dadachanji.—Savantvadi Village Gods and Ghosts, by J. A. Saldanha.—Anthropological Scraps.—Proceedings of the Society.—etc., etc. (See p. 284.)

Journal of the Anthropological Society of Bombay, Vol. IX., No. 6, contains: The Tiger in Malay Folklore, Proverbial Philosophy, and Folk Medicine, by S. Chandra Mitra.—Why Thursday is called Jum'i-Rāt in India, by M. A. Wali.—A Few Stories of Witchcraft, Magic, etc., told by Niccolao Manucci in his "Storia do Mogor," or Mogul India (1653-1708), by Shams-ul-Ulma J. J. Modi.—Anthropology: its Study in Bombay, by Sir N. G. Chandavarkar.—Anthropological Scraps.—Proceedings of the Society.—etc., etc. (See p. 284.)

Journal of the Royal Asiatic Society, July, 1912, contains: Notes on Some Sūfi Lives, by H. F. Amedroz.—Catalogue of the Stein Collection of Sanskrit Manuscripts from Kashmir, compiled by Gerard L. M. Clauson.—Fragment Final de la Nīlakaṉṯhadhāranī en Brāhmi et en Transcription Sogdienne, by

L. de la Vallée Poussin and R. Gaũthia.—The Use of the Roman Character for Oriental Languages, by R. Grant Brown, I.C.S.—The Secret of Kanishka. by J. Kennedy.—Some Talaing Inscriptions on Glazed Tiles, by C. O. Blagden.—Miscellaneous Communications.—Notices of Books.—etc., etc. (See p. 284.)

Journal Asiatique, May-June, 1912, Vol. XIX., No. 3, contains: Une Version Sogdienne du Vessantara Jātaka, publiée en Transcription et avec Traduction, by M. R. Gauthiot.—La Mahajjātakamālā, by M. E. Lang.—Notice sur les Manuscrits Éthiopiens de la Collection d'Abbadie, by M. C. Conti Rossini.—Kao-tch'ang, Qočo, Hono-tcheou et Qârakhodja, by M. P. Pelliot. —Note Additionnelle, by M. R. Gauthiot.—Mélanges.—Comptes Rendus.—Chronique et Notes Bibliographiques.—etc., etc. (See p. 284.)

Journal of the Polynesian Society, June, 1912, Vol. XXI., No. 2, contains: Whiro and Toi, by H. Hongi.—Extracts from Dr. Wyatt Gill's Papers.—Polynesian Linguistics: Past and Future, by S. H. Ray.—The Tahitian Version of the Names Ra' Tatea and Tapu-Tapu-Atea, by Miss T. Henry.—Notes and Queries.—Proceedings.—etc., etc. (See p. 284.)

Light of Truth, or the Siddhānta Dīpikā and Āgamic Review, July, 1912, Vol. XIII. No. 1, contains: Frontispiece.—The Dance of Šiva, by A. K. Coomarasvāmy. —The Ten Idylls, by J. M. Nallasvāmi Pillai.—The Origin of the Nama Tamil, by S. W. Coomarasvāmi.—Brihat-Jabāla-Upanishat, by R. A. Šastry. —The Āgamic Bureau Notes.—etc., etc. (See p. 284.)

Light of Truth, or the Siddhānta Dīpikā and Āgamic Review, August, 1912, Vol. XIII., No. 2, contains: Frontispiece.—The Spiritual Value of Mānikka Vāçagar's Tiruvaçagam, by K. G. Sesha Aiyar.—Sarabha Upanishat, by R. A. Sāstry.—My Master's Voice, by C. V. S. Aiyar.—The Āgamic Bureau Notes.—etc., etc. (See p. 284.)

Madras Christian College Magazine, July, 1912, Vol. XII., No. 1, contains: Dr. Ward on Pluralism and Theism, by W. Huntly.—Academic Scotland, by R. S. T. Ramakrishna Pillai.—Indian Logic: its Value, by P. Jagannadhaswami.—Correspondence.—Notes of the Month.—Literary Notices and Notes.—etc., etc. (See p. 285.)

Madras Christian College Magazine, August, 1912, Vol. XII., No. 2, contains: Secrets of Success, by G. Pittendrigh.—Theosophy and the Coming Christ, by V. Kunhikannan.—Religious Policy of Emperor Akbar (I.), by S. V. Venkateswaran.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 285.)

Madras Christian College Magazine, September, 1912, Vol. XII., No. 3, contains: The Call of Life, by B. Lucas.—The Struggles of China as seen from Within, by Miss A. Wied.—Religious Policy of Emperor Akbar, by S. V. Venkateswaran.—Notes of the Month.—Recent Periodical Literature.—etc., etc. (See p. 285.)

Maha-Bodhi Journal, June, 1912, Vol. XX., No. 6, contains: Buddhist Loans to Christianity.—Education in Ceylon: Claims of Ceylon upon India.—The First Fifty Discourses.—The Fundamental Teachings of the Tathagato.—The Condition of Japan.—The Calcutta University.—The Education of a Business Man.—News and Notes.—etc., etc. (See p. 285.)

Maha-Bodhi Journal, July, 1912, Vol. XX., No. 7, contains: Thiridhammathawka Mingyi.—A Message to the Young Men of Ceylon.—Buddhist Loans to Christianity.—Digest of the Majjhima Nikaya.—The Progress of Buddhist Research.—Review.—Buddhism: a Few Words about it.—Calcutta University.—News and Notes.—etc., etc. (See p. 285.)

Man, August, 1912, Vol. XII., No. 8, contains: On R. MacIver's and J. L. Myres' "Tondja Series" of Kabyle Pottery, by A. van Gennep.—Witchcraft in Kikurju, by J. Cayzac.—Marriage and Descent in North and Central Australia, by A. R. Brown.—Stone Vases of the Bishârîn, by T. Whittemore.—The Story of Ifaramalemy and Ikotobekibo, by N. Jones.—How they Bury a Chief in Rhodesia, by D. Wright.—Reviews.—etc., etc. (See p. 285.)

Man, September, 1912, Vol. XII., No. 9, contains: Extracts from Diary of the late Rev. John Martin, by A. J. N. Tremearne.—The Distribution of Native Tribes in Part of Western Australia, by A. R. Brown.—A Cemetery of the Earliest Dynasties, by W. M. Flinders Petrie.—Reviews.—etc., etc. (See p. 285.)

Man, October, 1912, Vol. XII., No. 10, contains: Notes on "Nyam Tunerra," or Cat's Cradle, by E. Dayrell.—Ifaralahy and the Biby Kotra-Kotra, by N. Jones.—Reviews.—Anthropological Notes.—etc., etc. (See p. 285.)

Man, November, 1912, Vol. XII., No 11, contains: A'Kikuyu Fairy-Tales (Rogano), by W. E. H. Barrett.—Kamba Game, by C. W. Hobley.—Beliefs concerning Childbirth in some Australian Tribes, by A. R. Brown.—The Fox who Lost his Tail, by G. W. Murray.—Description and Names of Various Parts of a Canoe of Sikaiana or Stewart's Island, by Ch. M. Woodford.—Reviews.—Anthropological Note.—etc., etc. (See p. 285.)

Modern Review, August, 1912, Vol. XII., No. 2, contains: Frontispiece.—An Appeal to Musulmans, by H. Cox.—A Reminiscence of the late Sister Nivedita, by F. J. Alexander.—Passage to India, by P. E. Richards.—The Aryans of India, by B. C. Mazumdar.—Mr. Gokhale's Resolution on Indentured Labour, by M. M. Doctor.—An Evening with Rabindra, by C. F. Andrews.—The Revolution in China, by R. L. Sarkar.—India in Danger to Lose the Last Pieces of her Land, by a European.—etc., etc. (See p. 286.)

Modern Review, September, 1912, Vol. XII., No. 3, contains: Frontispiece.—Ideals: their Function and Necessity, by W. Wellock.—A Son of Light, by P. E. Richards.—Can we Save Ourselves yet? by X. Y. Z.—Reviews and Notices of Books.—Notes.—etc., etc. (See p. 286.)

Modern Review, October, 1912, Vol. XII., No. 4, contains: Frontispiece.—Robert Browning and his Message, by J. T. Sunderland.—Behar, by the late Sister

Nivedita.—The Revolution in China, by Ramlal Sarkar and N. Bhattacharya.—Geology at the Calcutta University, by J. C. Sen.—History of the Silk, Wool, and Jute Industries of India during the Last Century, by P. G. Shah.—Purulia Leper Colony.—The National Council of Education: its Present and Future, by B. Chatterjee.—Kashmir and the Kashmiris, by Mukandi Lal.—Fishing Industry of Bengal, by R. K. Mukerjee.—Comment and Criticism.—Correspondence.—Reviews and Notices of Books.—etc., etc. (See p. 286.)

Monatsschrift für Geschichte und Wissenschaft des Judentums, July-August, 1912, Vol. LVI., Parts VII.-VIII., contains: Die Juden in der Marienlegende, by H. Loewe.—Eine unbekannte jüdische Sekte, by L. Ginzberg.—Aus der Biblelexegese Joseph Ibn Kaspis, by W. Bacher.—Beiträge zur Geschichte der partiellen Judentage in Polen um die Wende des XVII. und XVIII. Jahrhunderts bis zur Auflösung des jüdischen Parlamentarismus, 1764, by J. Schipper.—Die Grundlagen einer jüdischen Ethik, by J. Scheftelowitz.—Besprechungen.—etc., etc. (See p. 286.)

Monde Oriental, Vol. VI., Fasc. 1, contains: Ueber die 3. pers. masc. sing. perf. im Tigrē, by J. Kolmodin.—Die Legenden von der Berufung Muḥammeds, by Tor Andrae.—Om utoecklingen af samfinskt *s* i den ryskkarelska dialekten i Vuonninen, by N. Moosberg.—Zur altindischen Etymologie, by J. Charpentier.—Nouveaux Livres Reçus.—etc., etc. (See p. 286.)

Open Court, August, 1912, Vol. XXVI., No. 675, contains: Frontispiece.—Mentality of Nations in Connection with Patho-Social Conditions, by A. MacDonald.—The Life of Goethe, by the Editor.—A Pawnee Mystery, by H. B. Alexander.—The Brothers and Sisters of Jesus, by A. Kampmeier.—Book Reviews and Notes.—etc., etc. (See p. 286.)

Open Court, September, 1912, Vol. XXVI., No. 676, contains: Frontispiece.—Tammuz, Pan, and Christ, by W. H. Schoff.—Pan, the Rustic, by the Editor.—The Secret of Christianity, by W. von Schnehen.—The Even Balance, by J. Newton Lyle.—The Fourth Dimension, by P. R. Shipman.—The Philospohic Study of Religion, by G. A. Barrow.—The Philosophy of the As If, by the Editor.—Book Reviews and Notes.—etc., etc. (See p. 286.)

Open Court, October, 1912, Vol. XXVI., No. 677, contains: Frontispiece.—Hammurabi and the Salic Law, by the Editor.—The Decay of Aboriginal Races, by O. Lovell Triggs.—The Historicity of Jesus, by W. B. Smith.—Book Reviews and Notes.—etc., etc. (See p. 286.)

Orientalisches Archiv, October, 1912, Vol. III., Part I., contains: Amerika und Westasien, by F. Bork.—Mughal Portraiture, by A. K. Coomaraswamy.—Das Nestorianer-Denkmal von Sian-fu ("Der Stein himmlischer Verehrung") und die Holmsche Expedition von 1907 und 1908, by A. von Wening and W. Heimann.—Fälscherwesen in Japan und China, by A. Fischer.—Ausgrabungen und Forschung en im vorderen Orient (I.), by H. Grothe.—L'Art Chinois à Paris.—Kleine Mitteilungen.—etc., etc. (See p. 286.)

Pandit, January-March, 1911, Vol. XXXIII., Nos. 1-3, contains: Jainendra Vyakarana of Devanandi Muni, with the Exhaustive Commentary of Abhyanandi Muni, edited by Pandit V. P. Dcvivedin.—Parashara Smriti, with the Commentary Vidvanmanohara, by Pandit V. Dharmadhikari, edited by Pandit N. Panta Dharmadhikari.—Valmikiya Ramayana, with Comparative Footnotes, edited by Pandit R. L. Bhattacharya.—Vyakaranadipika by Orambhatta, edited by V. Pandit Ganpati Shastrec.—Shribhashya of Ramanuja (Text only), edited by J. J. Johnson.—Advaitadipika, by Shri Nrisinhashrama, with a Commentary called Advaitadipikavivarana by Shri Narayanasharma, edited by Pandit M. Pathak.—Praudhamanorama Khandana, by Ch. Datta (a Criticism on Praudhamanorama, a Commentary on Sidhanta Kaumudi, by B. Dikshit), edited by Pandit V. Prasada Dube.—etc., etc. (See p. 286.)

Prabuddha Bharata, August, 1912, Vol. XVII., No. 193, contains: Sri Ramakrishna's Teachings (XXVII.).—Occasional Notes.—Religion: its Methods and Purpose (Unpublished Lecture by the Swami Vivekananda).—The Ideals of Vedanta in Society.—The Task before Us.—The Spiritual Consciousness (I.).—News and Miscellanies.—etc., etc. (See p. 286.)

Prabuddha Bharata, September, 1912, Vol. XVII., No. 194, contains: Sri Ramakrishna's Teachings (XXVIII.).—Occasional Notes.—Religion: its Methods and Purpose (Unpublished Lecture by the Swami Vivekananda).—In the Hours of Meditation. — The Spiritual Consciousness (II.). — Glimpses.—Reviews.—News and Miscellanies.—etc., etc. (See p. 286.)

Prabuddha Bharata, October, 1912, Vol. XVII., No. 195, contains: Sri Ramakrishna's Teachings (XXIX.).—Occasional Notes.—The Spiritual Consciousness (III.).—Vedanta concerning Death.—Rangadas, by C. R. Rao.—Glimpses.—Reviews.—News and Miscellanies.—etc., etc. (See p. 286.)

Reis and Rayyet, August, 1912, Vol. XXXI., No. 1,625, contains: Late Emperor of Japan.—The Government of India Bill.—Sir Charles Bayley in Mourbhanj.—The Mikado.—Indian Budget in Parliament.—Art and Swadeshi.—etc., etc. (See p. 286.)

Reis and Rayyet, August, 1912, Vol. XXXI., No. 1,626, contains: Government of India Act.—Mosquito Invasion.—The Sorrow of Japan.—The Government of India Act, 1912.—Bengal.—Made in India.—The late Babu Raj Coomar Roy.—etc., etc. (See p. 286.)

Reis and Rayyet, August, 1912, Vol. XXXI., No. 1,627, contains: Influence of Mohammedan Civilization on the History of the World, by Kalidas Nag.—The Christian Patriot of Mohammedan Persia (I.).—The Government of India Act (Presidency Towns).—The Bombay Kayasthas or Prabhus.—Calcutta's Health.—etc., etc. (See p. 286.)

Reis and Rayyet, August, 1912, Vol. XXXI., No. 1,628, contains: Autonomy Legend.—Influence of Mohammedan Civilization on the History of the

World, by Kalidas Nag.—The Midnapur Appeal.—The Autonomy Legend.—The Christian Patriot of Mohammedan Persia (II.).—Neglected Art Treasures.—etc., etc. (See p. 286.)

Reis and Rayyet, August, 1912, Vol. XXXI., No. 1,629, contains: Kaisar-I-Hind Medal.—Browning the Musician.—The High Court Jubilee.—The Molakat.—Influence of Mohammedan Civilization on the History of the World, by Kalidas Nag.—etc., etc. (See p. 286.)

Reis and Rayyet, September, 1912, Vol. XXXI., No. 1,630, contains: News and Comments.—Janmastami.—The Bombay Kayasthas or Prabhus.—Influence of Mohammedan Civilization on the History of the World, by Kalidas Nag.—etc., etc. (See p. 286.)

Reis and Rayyet, September, 1912, Vol. XXXI., No. 1,632, contains: News and Comments.—Hinduism in London.—Food Reform.—The late Mr. O. C. Dutt.—Influence of Mohammedan Civilization on the History of the World, by Kalidas Nag.—etc., etc. (See p. 286.)

Review of Religions, July, 1912, Vol. XI., No. 7, contains: Six Stages of the Spiritual and Physical Development of Man.—Islam in England.—Opinions on the Teachings on Islam.—Notes and Comments.—etc., etc. (See p. 286.)

Review of Religions, August, 1912, Vol. XI., No. 8, contains: The Alexandrian Library.—Did Jesus the Christ Live?—etc., etc. (See p. 286.)

Review of Religions, September, 1912, Vol. XI., No. 9, contains: Ahmad and Jesus as Prophets (IV.).—Problems before the British Protestant Church.—Is Matter Imperishable?—Did Jesus the Christ Live?—Notes and Comments.—etc., etc. (See p. 286.)

Sphinx, September, 1912, Vol. XVI., Fasc. IV., contains: Petites Critiques (II.), by G. Jéquier.—Comptes Rendus Analytiques.—etc., etc. (See p. 287.)

Sphinx, October, 1912, Vol. XVI., Fasc. V., contains: La Dénomination Égyptienne des Bœufs sans Cornes, by E. Andersson.—Comptes Rendus Analytiques.—etc., etc. (See p. 287.)

Tropical Agriculturist, August, 1912, Vol. XXXIX., No. 2, contains: Two Ceylon Problems.—Synthetic Rubber.—Use of Explosives in Agriculture.—Progress of Horticultural Science.—Exhibits from the All-Ceylon Exhibition.—Paddy Cultivation in Ceylon, by E. Elliott.—Yellow Tobacco and Turkish Tobacco.—University Education for the Tropics and Colonies.—Problems of Increased Prices.—Rice Industry of Burma.—History of Garden Implements.—Rice in Travancore.—Seed Production.—Cotton in the Colonies.—American Upland Cotton.—Miscellaneous.—Correspondence.—etc., etc. (See p. 287.)

Tropical Agriculturist, September, 1912, Vol. XXXIX., No. 3, contains: Nicaraguan and Panama Cacao.—Disease of Paddy Plants.—Laying out a Cocoanut Plantation.—A New Disease of Ceara.—Paddy Cultivation in Ceylon.—Macassar Oil.—Jute Crop of Assam.—The Cocoanut Palm.—Tropical Plant Fibres.—Supplement.—etc., etc. (See p. 287.)

Vedantin, June, 1912, Vol. III., No. 3, contains: Editorial.—Rubaiyat of Omar Khayyam.—The Commentary on the Bhagawad Gita.—The Vedant Philosophy.—Discussion on Prayer.—Miscellaneous.—etc., etc. (See p. 287.)

Word, August, 1912, Vol. XV., No. 5, contains: Living Forever, by the Editor.—Ancient Absurdities, by F. Mayer.—The Brotherhood Idea, by Ch. A. Boardman.—The Sepher Ha-Zohar: the Book of Light, by Nurho de Manhar.—etc., etc. (See p. 287.)

Word, September, 1912, Vol. XV., No. 6, contains: Living Forever, by the Editor.—Criticism and the Inner Life, by C. H. A. Bjerregaard.—The Fine Magnetic Body, by J. L. Macbeth Bain.—The Sepher Ha-Zohar: the Book of Light, by Nurho de Manhar.—etc., etc. (See p. 287.)

Zeitschrift für Assyriologie, August, 1912, Vol. XXVII., Parts I.-III., contains: Festschrift für T. Goldziher.—Ueber einige arabische Handschriften der Ḥamîdié-Bibliothek, by O. Rescher.—Umaija C. Abiṣ Ṣalt, by Th. Nöldeke.—Samaual, by Th. Nöldeke.—Die Weisen Narren des Naisābūrī, by P. Loosen.—Aramäisches, by Fr. Schulthess.—Sprechsaal.—Recensionen.—Bibliographie.—etc., etc. (Sce p. 287.)

II.

NEW ORIENTAL BOOKS.

Published in England.

ABBOTT (G. F.).—The Holy War in Tripoli. 8vo. Cloth, pp. 346. With Illustrations. 1912. 15*s.*

AFLALO (F. G.).—A Book of the Wilderness and Jungle. 8vo. Cloth, pp. 344. With Illustrations. 1912. 6*s.*

ARABIAN Nights (The).—4to. Cloth, pp. 312. With Illustrations by Rene Bull. 1912. 10*s.* 6*d.*

BANKS (E. J.).—Bismya; or, The Lost City of Adab. 8vo. Cloth. 1912. £1 1*s.*

BARTHOLOMEW (J. G.).—A Literary and Historical Atlas of Asia. 12mo. Cloth, pp. 238. 1912. 1*s.*

— The Same, Leather, 2*s.*

BAUSOR (H. W.).—Chemistry for Use in Egyptian Schools. Part I. Third Year Course. 8vo. Cloth. 1912. 1*s.* 6*d.*

— Part II.: Fourth Year Course. 8vo. Cloth. 1912. 2*s.*

BETHAM-EDWARDS (MISS).—In French Africa : Scenes and Memories. 8vo. Cloth, pp. 334. 1912. 10*s*. 6*d*.

BIRDWOOD (SIR G.).—The Rajputs in the History of Hindustan. 8vo. Cloth. 1912.

BLISS (F.).—The Religions of Modern Syria and Palestine. 8vo. Cloth, pp. 368. 1912. 4*s*. 6*d*.

BOULGER (D. C.).—Maharajah Devi Sinha and the Nashipur Raj. 8vo. Cloth, pp. 154. With Illustrations. 1912. 6*s*.

BREASTED (J. H.).—Development of Religion and Thought in Ancient Egypt. 8vo. Cloth, pp. 400. 1912. 7*s*. 6*d*.

BROCKMAN (R. E. DRAKE-). — British Somaliland. 8vo. Cloth, pp. 350. 1912. 12*s*. 6*d*.

BROWN (C. CAMPBELL).—A Chinese St. Francis ; or, The Life of Brother Mao. 8vo. Cloth, pp. 480. 1912. 2*s*. 6*d*.

BUDD (C.).—Chinese Poems. 8vo. Cloth. 1912. 3*s*. 6*d*.

BURTON (J. W.).—Snapshots in India. 8vo. Cloth, pp. 182. 1912. 5*s*.

BYRON (MISS M.).—Light in the East : Selections from Indian Writers. 16mo. Boards. 1912. 1*s*.

BYRON (MISS M.).—Light in the East : Selections from Persian Writers. 16mo. Boards. 1912. 1*s*.

CHESHIRE (H. F.).—Goh or Wei Chi : a Handbook of the Game, and Full Instructions for Play. Introduction and Critical Notes by T. Komatsubara. 8vo. Cloth, pp. 157. With 25 Illustrations. 1912. 2*s*. 6*d*.

CONSULAR Reports.—Morocco, Casablanca, 1910-1911. 8vo. 1912. 8*d*.

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I.

REVIEWS, NOTES, AND NEWS

The Daśarūpa, a treatise on Hindu dramaturgy, by **Dhanaṃjaya,** now first translated from the Sanskrit, with the text and an introduction and notes, by **George C. O. Haas,** forming Vol. VII. of the Columbia University Indo-Iranian Series, is a work of some merit and interest. The methods of Hindu critics, based on the traditional doctrines of the ancient schools of logic and rhetoric, are valuable, not only because they throw light on the methods of classical composition, but also because they are themselves documents of the Hindu mentality. Dhanaṃjaya holds a prominent rank among them, and his "Daśarūpa," with the excellent Commentary of Dhanika, well illustrates their methods, good and bad, and offers a *carrière ouverte aux talents* of Mr. Haas. Unfortunately, Mr. Haas does not seem to possess all the knowledge of Sanskrit scholastic language that is necessary for the interpretation of such a text, and his translation is often very loose, and sometimes distinctly inaccurate. His notes, introduction, and index, however, are good, the notes in particular giving many useful references. The work as a whole shows evidence of much conscientious labour, and, despite its shortcomings, is decidedly promising. (See p. 332.)

A book of exceptional interest to artists is **A Handbook to Agra and the Taj, Sikandra, Fatehpur-Sîkrî, and the Neighbourhood,** by Mr. **E. B. Havell,** late Principal of the Government School of Art, Calcutta. Those who, like Dr. Kûmarasvâmî, deeply deplore the decline in Indian art, cannot but be most grateful to one who draws attention in so fascinating a way to the witchery of the medieval monuments. First, we have a terse and luminous historical introduction, then an æsthetic appreciation of the various masterpieces in and around Agra. "The Taj," says our author, "has been the subject of numberless critical essays, but many of them have missed the mark entirely, because the writers have not been sufficiently conversant with the spirit of Eastern artistic thought. All comparisons with the Parthenon or other classic buildings are useless. One cannot compare Homer with the Mahâbhârata, or Kalidâs with Euripides. The Parthenon was a temple for Pallas Athene, an exquisite casket to contain the jewel; the Taj is the jewel—the ideal itself."

It is with great pleasure we announce a new work by Dr. **Ânanda K. Kûmarasvâmî.** All who know his little book, "The Indian Craftsman," will be ready to appreciate **Art and Swadeshi,** which has recently been published at

Madras. With ceaseless energy, *sans hâte et sans repos*, he devotes himself to the revival of Art in the land of the Âryas. The present volume is a collection of thirteen essays and addresses on this subject, and the burden of them all is: "Restore to a nation its ideals." Perhaps the most interesting chapters are those on the Bengâli poet Rabindranath Tagore, and on the modern school of painting in Calcutta; and the illustrations, of which there are eighteen, greatly enhance the value of the book.

Since the great Delhi Durbar interest in our Eastern Empire has much increased; hence the need for works on the Peninsula which will appeal not only to scholars and members of the Civil Service, but also to the general public. Such a volume is the one before us, entitled **The Romance of India.** It is the third of the "Romance of the World Series," edited by Mr. **Herbert Strang,** and presents in an attractive form the fascinating story of Ârya Varta. The book, which has sixteen illustrations and four maps, consists of extracts from the works of biographers, travellers, and historians, with introductory notes and explanations. The excerpts given are not always what one would have chosen, but the events described are stirring indeed, and cannot fail to interest the young of both sexes. (See p. 269.)

A subject of never-failing interest to the British public is **The Siege of Delhi,** and this is the title of a record recently given to the world by one who held an important post at the time of that great military achievement. The object of General Sir **F. R. Maunsell** in writing the present pamphlet is to bring to notice the work of the late General Sir Alexander Taylor, G.C.B., which work, "although it saved India to the British, is, strangely enough, almost generally unknown." In this endeavour the writer has certainly succeeded, and we cannot but be grateful to him for so interesting a record.

Chinese Poems, translated by **Charles Budd.**—The Chinese have a saying: "The arrangement of five characters in a line of poetry will break a human heart" —alluding to the difficulty of verse-composition. The saying is at least equally true of the translation of Chinese poetry into a foreign tongue. It will be understood, therefore, what an amount of patient labour must have gone to the making of this volume, which must contain some 2,000 lines at a low estimate. Few people in this country know anything of Chinese poetry beyond the "Shih Ching; or Book of Odes"—a collection of early ballads. Mr. Budd's object in publishing this book is to enlarge their perspective by "bringing into view some of the great poets of China, who have in a long succession appeared and done immortal work and passed away." It is an anthology of fifty-five pieces drawn from all periods, especially the T'ang dynasty. Among the poets here represented, T'ao Ch'ien and Tu Fu head the list with five poems each, Li Po coming next with three. It is a matter of some surprise that such a great poet as Po Chü-i should be entirely omitted. As regards fidelity of translation, it is impossible, in the absence of the Chinese text (which, however, is promised to us in a second volume), to speak with certainty. All one can say is that in some of the poems we

do seem to scent a suggestion of their native fragrance, while others, it must be confessed, are comparatively uninspired and flat. A few useful notes on the technique of Chinese poetry are prefixed by way of introduction. (See p. 263.)

The Education of Women in China.—One of the most remarkable signs of the times in the new China is the immense intellectual progress made by women. Until the end of the nineteenth century, an educated woman—that is, one who could read or write Chinese characters—was a rarity even in the houses of the well-to-do. Now, and especially since the coming of the Revolution, girls are flocking in their thousands to the schools and colleges which are rapidly springing up throughout the Empire. Miss **Burton,** who made a stay of six months in China in 1909, and visited a large number of Mission Schools, as well as some established by the Chinese themselves, is convinced that the present offers golden "possibilities of service," which will never recur again. As she justly remarks, "the China of to-day is plastic; the China of very few years hence will be far less so." Hence this timely sketch of the history of education among Chinese women, concluding with a spirited appeal for further help from Christians at home. In this she will doubtless be successful, though it is certain that ere long the Chinese, having decided to be masters in their own house, will organize a national system of education which will free them from the necessity of relying on external assistance. The book is well illustrated with photographs, and is to be recommended generally as a thoughtful and conscientious study of a great subject. It is a pity that on p. 29 two absurd and utterly unauthenticated sayings should be put into the mouth of Confucius. Such unfounded aspersions on their great Teacher are justly resented by the Chinese.

Die Abenteuer des Prinzen Genji.—This is a German translation, by Herr **Müller-Jabusch,** of the first seventeen chapters of the "Genji Monogatari," the most celebrated of Japanese classical romances. It has not been done straight from the Japanese, but is a somewhat free paraphrase of Baron Suyematsu's English translation. Nevertheless, pains have been taken to preserve, so far as possible, the flavour and spirit of the original. The author of the work was Murasaki Shikibu, a highly-educated lady living at the Court—not in the Heian period, as is stated in the introduction, but nearly 150 years later. The exact date of the composition is not known, but it must have fallen somewhere between the years 990 and 1004. According to tradition, Murasaki is said to have been urged to write this romance by the Empress herself, and inspiration came to her one moonlight night as she was sitting in the veranda of a Buddhist temple on the shore of Lake Biwa. For historical value, truth of characterization, and beauty of style, the work still holds a foremost place in Japanese literature. On account, perhaps, of its length, it has never been translated in full, but a very fair idea of its quality may be obtained from these 250 and odd pages.

Abriss der neueren Geschichte Chinas.—Many will be surprised to hear that, since the appearance of Gützlaff's "Geschichte des Chinesischen Reiches" in 1847,

there has been no single work in German giving a connected account of Chinese history in general, or of the Manchu dynasty in particular. Herr **Wilhelm Schüler** has undertaken to supply the want with a prize essay, carefully and conscientiously written, which has been subjected to thorough revision, and also enlarged. According to its original plan, the work gives only a condensed review of Chinese history down to the expulsion of the Mongols. The Ming dynasty is treated in more detail, whilst the rule of the Manchus, and more especially the events of recent years, are painted on a much broader canvas. So much has been written (in English, at any rate) on the history of China in the nineteenth century, and so little, comparatively speaking, on the thirty preceding centuries, that it is a disappointment to find the former period occupying two-thirds of the book, while the whole of pre-T'ang history is dismissed in a matter of thirty pages. On the other hand, it must be acknowledged that the condensation has been done with skill and judgment. Special attention has been paid to the province of Shantung, in which the German colony of Kiao-chow is situated. Two long chapters are devoted to the Revolution, and the subsequent course of events in 1912. Herr Schüler does not bring out with sufficient clearness the undoubted fact that Yüan Shih-k'ai was from the first acting hand in glove with Sun Wên and the Revolutionists. This proved to be the decisive factor in the overthrow of the Manchu dynasty. (See p. 326.)

The **Bulletin de l'École Française d'Extrême-Orient,** Tome XII., No. 2, is of slender bulk, but of considerable interest. It is devoted to Part XIII. of the "Notes d'Épigraphie," by M. Louis Finot, and deals with the inscription of Ban That. This is a Sanskrit poem, of which a portion of considerable length is preserved, setting forth how a Cambodian King summoned to the charge of the Saiva sanctuary on Mount Bhadreśvara a certain distinguished priest, apparently from Southern India, from whom was descended in the female line Subhadra, or Mūrdhaśiva, the author of our inscription, who built the three towers of Ban That and lived under three Kings—Jayavarman VI., Dharaṇīndravarman I. (died 1112), and Sūryavarman (died about 1150). Both as a specimen of Sanskrit poetry and as an historical document the poem is worth study. (See p. 337.)

Many eyes are now turned to the Land of the Lion and the Sun, and those who are in despair for this country in its political aspects will do well to point to its literary masterpieces. Amongst those most competent to do this is Mr. **Claud Field,** who, in his **Persian Literature,** has given us a most excellent literary cyclopædia. Beginning with an account of the discovery of the Avesta and of Islâm as modified by Persian thought, he goes on to deal with the various kinds of poetry—epic, lyrical, panegyrical, romantic, and mystical—in which Persian literature is so rich. The story of Jalal uddin Rumi is particularly interesting, and those who know little of Persian mysticism will be much struck by the citations. Biographical sketches and an account of the modern movements known as "Bâbiism" and "Bahaism" bring to a close a volume of singular attraction. Nor should we fail to

mention that there are several reproductions of illustrated manuscripts of the sixteenth century. (See p. 314.)

An account of a pilgrimage to Mecca will never fail to interest the Moslem world, but the **Relation d'un Pélerinage à la Mecque en 1910-11, by H. Kazem Zadeh,** should reach a far wider circle. The work is divided into three parts, dealing respectively with the economical organization of the pilgrimage of the Persians, the authorities and the towns, and the pilgrims and the ceremonies connected with the pilgrimage. M. Zadeh, who was at one time financial sub-inspector at the Persian Consulate-General at Jiddah, is able to give us exceptional information on many points, and his description of the various pilgrims, of the ancient places, and of the difficulties of so long a journey amidst primitive surroundings, will appeal to all. We may add that there are sixteen excellent illustrations, that of Mecca being particularly fine.

Another work on the same subject is that of an Englishman—Mr. **A. J. B. Wavell** —under the title, **A Modern Pilgrim in Mecca, and a Siege in Sanaa.** None with a taste for adventure should miss the opportunity of reading this remarkable book. The risks run and the accidents and incidents met with were far greater than in M. Zadeh's case, and Mr. Wavell's descriptions of persons and places are more elaborate ; but what the one omits the other supplies, and the reader who has become acquainted with both books may feel that he has indeed been both at Mecca and Medina without undergoing the hardships so well known to the pilgrims themselves. (See p. 269.)

Under the title, **Aid to Arabic,** a valuable handbook has been prepared by Captain **Amery,** Assistant Director of Intelligence to the Sudan Government, which will prove of great use to British officers joining the Egyptian Army and to officials of the Sudan Government, especially in out-stations, where good teachers are not to be had. The book contains a series of selected pieces in Arabic, with English translations and notes. Its object is to help beginners in Arabic to connect in their minds the various words formed from the same root, by which means the difficulty of acquiring the language is considerably reduced, and the structure and grammar are learned in an agreeable and interesting manner. The notes attached to the earlier pieces will be found of great use by the student, but we would suggest that a glossary would have made the book still more useful. Perhaps this could be added in the next edition of the manual.

A handy little grammar for the spoken Arabic of Tunis and Algeria has just been published by Monsieur **L. Machuel** under the title, **L'Arabe sans Maître.** It is intended particularly for the use of French colonists and travellers, and has been made of a convenient size to slip into the pocket. It contains all that is necessary for the beginner to understand of the grammatical structure of the language, a series of simple conversations in Arabic and French, and a French-Arabic vocabulary. Throughout Arabic type has been avoided, and all words are given in transliteration as they are pronounced. The little book seems admirably fitted to fulfil the purpose for which it is intended.

Students of Egyptian Hieratic will be grateful to Dr. **E. A. Wallis Budge** for the admirable manner in which he has published **The Greenfield Papyrus in the British Museum.** The papyrus was found with other funerary papyri between the years 1871 and 1881 in the tomb at Dêr el-Baharî, which had served as a hiding-place in antiquity for the famous royal mummies now in the Cairo Museum. It was acquired soon after its discovery by Mr. Greenfield in Egypt, and in May, 1910, was presented by his widow, Mrs. Mary Greenfield, to the British Museum. That Dr. Budge should have prepared, printed, and published this sumptuous edition in less than eighteen months is a remarkable fact, and we venture to express the hope that his promptitude in making this important and interesting text available for scholars will be followed by other custodians or owners of valuable Egyptian papyri. The text adds considerably to our knowledge of that mysterious collection of Egyptian funerary texts, the Book of the Dead, for it proves to be the longest of all the papyri of the Theban Recension of that work, and it contains more chapters, hymns, litanies, adorations, and "homages" to the gods than any other extant papyrus. Its size is also remarkable, for in height it measures 1 foot 6½ inches: and when unrolled, it was found to be no less than 123 feet in length. The papyrus was written for (or possibly by) Princess Nesitanebtashru, who was the last of the great priestesses of the famous College of Amen-Rā at Thebes, and held other high ecclesiastical offices in the great religious centres at Abydos, Panopolis, etc. She was the daughter of the last great priest-King, Painetchem II., by his first wife, Nesi-Kheusu, and was born early in the tenth century B.C., and died apparently about the year 940 B.C. Dr. Budge gives a photograph of the face of her unwrapped mummy in the Cairo Museum, from which it is clear she must have been a distinguished-looking and probably a beautiful woman. He also reproduces on the same plate portraits of her father and mother from their coffin-covers at Cairo. The papyrus has considerable interest from three sides—epigraphic, literary, and artistic. It has supplied the student of Egyptian Hieratic with a marvellous accession of new material on which to work; to the large body of readers who are interested in the Book of the Dead it affords further opportunities of tracing out the intricacies of Egyptian funerary beliefs; and, finally, the great accuracy of detail and delicacy of touch with which the vignettes are drawn will make their appeal to all interested in Egyptian drawing, quite apart from the practical value of the vignettes themselves as illustrations to the accompanying text. We may add that the British Museum already possessed a fine libation-vase and two blue-glazed faïence ushabti-figures from Nesitanebtashru's tomb, in addition to ushabtis of her mother, and an edict of Amen-Rā concerning them; so that it is quite fitting that her papyrus also should have found its way into the national collection. We have little doubt that the Princess would have considered Dr. Budge's edition, with its beautiful collotype facsimile, a worthy memorial of her fame in a strange land. (See p. 213.)

Soon after the outbreak of hostilities between Italy and Turkey a remarkable pamphlet appeared in Berlin, in which the Ottoman Empire was warned to

prepare for a far greater struggle in the near future. That pamphlet has since been translated into English under the title, **The Struggle over Tripoli,** and we have no hesitation in recommending it to the careful consideration of our diplomatists. The author writes under the *nom de guerre* of Dr. **Mehemed Emin Effendi,** but whether he be Turk or German, he has such a very "intelligent appreciation of events before they occur" that it is well to listen to what he has to say.

We have received two publications of the Vêdânta Society of Boston—one by the late **Svâmi Vivêkânanda** on **Religion, its Methods and Purpose**; and the other by **Svâmi Paramânanda** on **Faith and Superstition.** The former, like all the writings of the late Svâmi, is undoubtedly interesting and stimulating, but one cannot help deeply regretting the failure to understand and appreciate the blessings of Christianity. This is true, though not to the same extent, of the second pamphlet. As regards Faith, there is little difference between East and West; but we can hardly accept such a definition of superstition as this: "Following the course of physical life, becoming a slave to the body is a superstition."

One of the latest publications of the British Academy is a dissertation on **Hittite Problems and the Excavation of Carchemish,** by Mr. **D. G. Hogarth.** Of all the Hittite sites hitherto excavated at the instigation of the British Museum authorities, none has yielded, or is likely to yield, such interesting relics as that known as Kaleh, on the right bank of the Euphrates—the Carchemish of the Old Testament. Here we have an acropolis which at various times seems to have been used as a palace, a fortress, and a cemetery. Mr. Hogarth tells us that it is stratified "down to a depth which proves inhabitation back to a remote period long pre-Hittite," and that the evidence so far obtained seems to support the theory "that there were Hittites, or at least Hittite cultural influences, in Syria before its conquest by the King of the Hatti of Boghaz Keui."

The latest contribution to the "Handbuch zum Neuen Testament" is a translation of, and Commentary on, **The Letters of the Apostle Paul to the Colossians, Ephesians, and Philemon,** by Dr. **Martin Dibelius,** Privatdocent at Berlin University. Like our own Authorized Version, the translation of Luther, excellent as it is and dear to the heart of every German, may yet be improved by modern scholarship, and the reader will not be disappointed with the rendering here given. The exegesis accompanying the Epistle to the Ephesians is particularly luminous, and we would specially commend to the student the disquisition regarding the relationship between Colossians and Ephesians.

A work which will appeal to English anthropologists is the translation by Dr. **Alexander Wilder** of **Jamblichos' Theurgia, or the Egyptian Mysteries,** and the Metaphysical Publishing Company of New York is to be congratulated upon so solid an addition to its library. The volume consists of the "Reply of Abammon, the Teacher, to the Letter of Porphyry to Anebo," together

with solutions of the questions therein contained. The subjects discussed are numerous, including Rites, Symbols and Offerings, the Superior Races, the Origin of the Art of Divination, and of Egyptian Symbolism. The translator says that his object has been to express "the original, the whole original, and nothing but the original, and withal good readable English." On the whole Dr. Wilder may be said to have achieved his object, but his orthography is by no means consistent. Thus, he writes "theosopher" and "theologist." Moreover, he is guilty of the very common error of using the word "differentiate" where he means "distinguish."

We have received a very remarkable typewritten book, entitled **Christ's Advent in King George's Reign, or the Spiritual Revolution of the World.** The author—or rather compiler, for it is mostly a compilation—is **M. Mehraj-ud-Din,** a former editor of the *Oriental Gazette*, Lahore. As the Jews look for the coming of the Messiah, the Christians for the Second Advent, so the Hindus await the appearance of Kalki, or Kalanki Avatara, and the Muslims that of the Imâm Mahdi. But it is not generally known that the Mahdi for whom the world of Islâm longs is none other than our blessed Lord and Saviour Jesus Christ (La Mahdi illa Isa), and that the tradition is that He will appear at the end of the first half of the present century. All this and much more the learned compiler seeks to show by citations from many Oriental authorities, especially the work of Hassan Nizâmi, known as "Šeiḳ Senûsi, Ṣuhur Haṣrat Imâm Mahdi." The account of the Senûsi movement is particularly interesting, and we are much indebted to the Maulvi for his researches.

An extraordinary volume of confused wisdom is one entitled, **Plato and the True Enlightener of the Soul,** by **Dharm Anant.** Were it only a dissertation on the ideas of the Socratic method or Platonic Idealism, it might be a philosophical contribution of some worth, but a jumble of East and West, held together by a string of more or less irrelevant citations, is not very edifying. It is quite true that the Vêdânta and Platonism have a great deal in common, but this is not the standpoint of the author, who thinks far more of the teaching of the Sikh Gurus, as contained in the "Phostir Vivlos."

Al-Hilal, November, 1912, Vol. XXI., No. 2. (See p. 335.)

Al-Hilal, December, 1912, Vol. XXI., No. 3. (See p. 335.)

Al-Machriq, November, 1912, Vol. XV., No. 11, contains: L'Albanie: coup d'Œil Général, by P. L. Cheïkho.—La Syrie de 1782 à 1841, d'après un Témoin Oculaire, by P. L. Malouf.—Un Traite Inédit d'Abucara (IXe Siècle) sur l'Existence de Dieu et la Vraie Religion, by P. L. Cheïkho.—Christianisme et Littérature avant l'Islam (suite): les Tribus Arabes Chrétiennes, by P. L. Cheïkho.—La Renaissance Catholique à Alep et les Missions Françaises au XVIIe Siècle, by Fr. Tournebize.—Bibliographie Orientale.—Questions et Réponses.—etc. etc. (See p. 335.)

Al-Machriq, December, 1912, Vol. XV., No. 12, contains: Constitution Apostolique de SS. Pie X. sur la Communion Libre entre les Différentes Rites.—Étude

Théologique et Historique sur le même Sujet, by P. L. Cheïkho.—Encore l'Incendie de la Bibliothèque d'Alexandrie, by Cheïkh Fida Hosein.—La Renaissance Catholique à Alep et les Missions Françaises au XVIIe Siècle, by Fr. Tournebize.—Christianisme et Littérature avant l'Islam (suite): Notes Supplémentaires, by P. L. Cheïkho.—Bibliographie Orientale.—Questions et Réponses.—etc. etc. (See p. 336.)

Anthropos, November-December, 1912, Vol. VII., Part VI., contains: Sachen und Wörter, by H. Schuchardt.—Le Culte de la Société Secrète des Imândwa au Ruanda, by A. Arnoux.—Kultur- und Karakterskizzen aus der Gazellehalbinsel, Südsee, by J. Winthuis.—Chansons Populaires Chinoises de la Région Sud des Ortos, by P. van Oost.—The Pepet Law in Philippine Languages, by C. E. Conant.—Les Camacans, by E. Ignace.—Zulu Proverbs, by Fr. Mayr.—Die Sprachen von Südost-Bougainville, Deutsche Salomonsinseln, by J. Rausch.—Die Gliederung der Australischen Sprachen, by W. Schmidt.—La Semaine d'Ethnologie Religieuse, by G. Schmidt. Miscellanea.—etc., etc. (See p. 336.)

Asiatic Quarterly Review, January, 1913, Vol. I., No. 1, contains: The Ulcer of Empire, by Ignotus.—Italy's Prizes in the Ægean, by H. Houston.—Contact and Comprehension, by J. D. Anderson.—Peoples and Problems of India, by R. H. Shipley.—Aphorisms of the First Four Caliphs or Successors of Muhammad, by Dr. Wortabet.—Nizâmî's 'Haft Paikar, by H. Beveridge.—Correspondence, Notes, and News.—The Building of the New Delhi, by E. B. Havell.—A Common Alphabet for India, by R. Grant Brown.—Burma, the Third Burmese War, and Indian Mythology, by A. F. Laughton.—Co-operation in India, by S. H. Fremantle.—Reviews and Notices.—etc. etc. (See p. 336.)

Asie Française, October, 1912, Vol. XII., No. 139, contains: La Crise Orientale: La Guerre dans les Balkans.—Le Conseil de Gouvernement de l'Indochine, by R. Dalcan.—La Situation dans les Dépendances Extérieures de la Chine: Mongolie et Tibet, by Kat.—La Question Monétaire au Siam.—État Actuel des Problèmes Ethnographiques au Caucase, by E. Taris.—Indochine.—Levant.—Extrême-Orient.—Bibliographie.—etc. etc. (See p. 336.)

Asie Française, November, 1912, Vol. XII., No. 140 contains: La Répercussion de la Guerre Balkanique et les Intérêts Français en Turquie d'Asie.—Le Traité Russo-Mongol du 3 Novembre, 1912, by Kat.—La Mentalité Japonaise, by J. de Valjoie.—La Situation Financière et Economique du Japan.—L'Emprunt et les Finances Chinoises.—Indochine.—Levant.—Extrême-Orient.—Bibliographie.—etc. ete. (See p. 336.)

Baptist Missionary Review, October, 1912, Vol. XVIII., No. 10, contains: The New Edition of the Revised Telugu Bible, by J. Heinrichs.—Evangelistic Campaign in Mandalay, Burma, by S. R. McCurdy.—The Unrecognized Christ (John v. 13), by J. F. Smith.—Editorial.—Mission News.—etc., etc. (See p. 336.)

Baptist Missionary Review, November, 1912, Vol. XVIII., No. 11, contains : How can we promote the Cause of Unity and Co-operation on the Mission-Field ? by W. A. Stanton.—The Organization of Churches according to the New Testament Model, by J. F. Garu.—Editorial.—Exchanges and Reviews.—Mission News.—etc., etc. (See p. 336.)

Biblical World, November, 1912, Vol. XL., No. 5, contains : Frontispiece.—Editorial.—The Japanese Bible, by E. W. Clement.—The Function of a Critical Theology, by G. B. Smith.—The Historicity of the Apostolic Decree, by C. H. Moehlmann.—The Problem of the Old Testament, by K. Fullerton.—The Prophets as Models for the Preacher, by A. R. Gordon.—The American Institute of Sacred Literature.—Current Opinion.—Book Reviews.—etc., etc. (See p. 336.)

Biblical World, December, 1912, Vol. XL., No. 6, contains : Frontispiece.—Editorial.—Advantages accruing from the Functional View of Religion, by F. G. Henke.—The False Perspective of Religious Enthusiasm, by H. S. Brewster.—Christianity and Critical Theology, by G. B. Smith.—Religious Work at the University of Pennsylvania, by Th. S. Evans.—Some Implications of Paulinism, by E. D. Burton.—American Institute of Sacred Literature.—Book Reviews.—etc., etc. (See p. 336.)

Brahmavâdin, August, 1912, Vol. XVII., No. 8, contains : Vedārthasangraha : an Epitome of the Vedic Teachings.—Nammalvar, the Latest Vaishnava Saint, by M. S. Aiyengar.—East and West compared, by Count Keyserling.—History of the Hindu Period.—Vivekachudamani, by B. Ch. Chhotamlal.—Sayings of Sri Ramakrishna Paramahamsa, annotated by W. Hack.—Notes and Thoughts.—etc., etc. (See p. 336.)

Brahmavâdin, September, 1912, Vol. XVII., No. 9, contains : The Pāncharātra and Vaikhānasa Schools of Hinduism in Brief.—Sayings of Sri Ramakrishna Paramahamsa, annotated by W. Hack.—The Essence of the Githa : a Résumé, by S. G. Iyengar.—Tirumalisai Alvar, by M. S. Iyengar.—Vivekachudamani, by B. Ch. Chhotamlal.—Brahman.—Notes and Thoughts.—etc., etc. (See p. 336.)

Bulletin de l'Institut Français d'Archéologie Orientale, Vol. X., contains : Relation d'une Course Faite pour Reconnaître une Partie du Désert et des Montagnes à l'Est de Siouth, by J. Conyat.—Six Plates de Bronze de Style Mamelouk, by L. Massignon.—Nouvelles Notes Géographiques sur le Nome Panopolite, by H. Gauthier.—Les Papyrus Beaugé, by J. Maspero.—La Déesse Djéritef, by E. Chassinat.—Petits Monuments et Petites Remarques, by E. Chassinat.—A propos d'un Bas-relief du Tombeau de Senbi à Meir, by E. Chassinat.—Encore la XIe Dynastie, by W. von Bissing.—etc., etc. (See p. 336.)

Chinese Recorder, October, 1912, Vol. XLIII., No. 10, contains : Editorial Comment.—Chinese Students in Council, by W. W. Lockwood.—Chekiang Summer Preachers' Institute, by P. R. Bakeman.—A Translation of the Bible

for Three Hundred Millions, by Chauncey Goodrich.—Chinese Christians and Bible Study, by A. Sydenstricker.—Language Study, edited by J. Darroch.—Correspondence.—Missionary News.—etc., etc. (See p. 336.)

Chinese Recorder, November, 1912, Vol. XLIII., No. 11, contains : Editorial Comment.—Missions after the Revolution, by C. H. Fenn.—The Future of the Church in China, by T. Richard.—Patriotism and Intercession, by A. Th. Mahan.—Progress of the Kingdom of God in Chekiang, by T. Gaunt.—A New Chinese School Song, by G. A. Bunbury.—Correspondence.—Our Book-Table.—Missionary News.—etc., etc. (See p. 337.)

Expositor, December, 1912, Vol. VIII., No. 24, contains : Luke's Narrative of the Birth of Jesus, by Sir W. M. Ramsay.—Religious Controversy in the Old Testament, by W. H. Bennett.—Personality and Grace, by J. Oman.—St. Paul and the Mystery-Religions, by H. A. A. Kennedy.—Spitta on John XXI., by R. H. Strachan.—Lexical Notes from the Papyri, by J. H. Moulton and G. Milligan.—etc., etc. (See p. 337.)

Expository Times, December, 1912, Vol. XXIV., No. 3, contains : Notes of Recent Exposition.—The Person of Jesus Christ, by D. S. Cairns.—In the Study.—Professor Söderblom on Religion and Mysticism, by J. G. Tasker.—The Great Text Commentary.—What were the Churches of Galatia ? by Sir W. M. Ramsay.—Literature.—The Disobedient Prophet, by H. Smith.—Recent Biblical and Oriental Archæology, by A. H. Sayce.—etc., etc. (See p. 337.)

Geographical Journal, November, 1912, Vol. XL., No. 5, contains : The Pibor River : I. The Upper Sources, by H. D. Pearson ; II. The Beir Country, by H. H. Kelly.—Sir William Willcock's Survey in Mesopotamia, by H. G. Lyons.—The Sonora Desert, Mexico (I.), by C. Lumholtz ; (II.), by T. N. Dracopoli.—The Thermal Regions of the Globe, by A. J. Herbertson.—A Recent Journey in Tripoli and Cyrenaica.—Reviews.—etc., etc. (See p. 337.)

Geographical Journal, December, 1912, Vol. XL., No. 6, contains : Influence of Geographical Conditions upon Japanese Agriculture, by Miss E. Churchill Semple.—Recent Surveys in Northern Patagonia, by B. Willis.—Some Notes on my 1912 Expedition to the Siachen or Rose Glacier, by Mrs. F. Bullock Workman.—Positions determined by Mr. C. Clementi on his Journey from Kashgar to Hongkong.—Reviews.—etc., etc. (See p. 337.)

Hindustan Review, October-November, 1912, Vol. XXVI., Nos. 158 and 159, contain : The Royal Commission on Public Services in India (III.), by G. Subramania Iyer.—Morality *versus* Policy, by K. C. Kanji Lal.—Sind (I.), by J. Nelson Fraser.—The Flora Sylvatica of India, by H. Subra Rao.—The Labours of Raja Ram Mohan Roy, by S. Chundar Dey.—Petroleum Consumption in South India, by K. Rajah.—Hindu Ideas of Mars, by T. M. Sundaram Aiyar.—On the Need of Higher Education for Indian Girls, by W. S. Naidu.—Prospects of Hinduism in the West, by J. S. Rao.—The

Literary Supplement.—Views and Reviews.—Reviews and Notices.—Editorials and Miscellaneous.—etc., etc. (See p. 337.)

Indian Antiquary, September, 1912, Vol. XLI., Part 523, contains: Some Unpublished Inscriptions, by D. R. Bhandarkar.—Outlines of the History of the Alamkara Literature, by P. V. Kane.—Coins of Ajayadeva and Somaladevi, by P. G. Hirachand Ojha.—Contributions to Panjabi Lexicography, Series III., by H. A. Rose.—Miscellanea.—Book Notices.—etc., etc. (See p. 337.)

Indian Antiquary, October, 1912, Vol. XLI., Part 524, contains: The Cholas and the Chalukyas in the Eleventh Century, by B. Svamin.—Brahman Immigration into Southern India, by A. G. Svamin.—Dandin, the Nyasakara, and Bhamaha, by K. B. Pathak.—An Account of the Expedition to the Temples of Southern India undertaken by Martim Afonso de Souza, the Twelfth Governor of Portuguese India, by W. R. Varde-Valavlikar.—Contributions to Panjabi Lexicography, Series III., by H. A. Rose.—Miscellanea.—Book Notices.—etc., etc. (See p. 337.)

Indian Antiquary, November, 1912, Vol. XLI., Part 525, contains: On the Seshas of Benares, by S. P. V. R. Aryavaraguru of Vizagapatam.—Contribution to the Study of Ancient Hindu Music, by R. S. Prabhakar R. Bhandarkar.—Kalidasa and the Hundas of the Oxus Valley, by K. B. Pathak.—Contributions to Panjabi Lexicography, Series III., by H. A. Rose.—Miscellanea.—etc., etc. (See p. 337.)

Indian Forester, October, 1912, Vol. XXXVIII., No. 10, contains: List of Trees, Shrubs, and Economic Herbs of the Southern Forest Circle of the Central Provinces, by H. H. Haines.—Burma Kaing Grass, by R. S. Hole.—Fire Protection and its Results in the Godhra Range, Panch Mahals, by A. L. K. Desai.—Correspondence.—Floating Factories for Waterways.—etc. etc. (See p. 337.)

Indian Forester, November, 1912, Vol. XXXVIII., No. 11, contains: Extension of Forestry in the United Provinces.—An Account of a Portable Sawmill in the North Kanara Forest Division, Bombay.—Glowing Wood, by S. N. Koul.—Forest Loans, by A. D. Blascheck.—Afforestation round Delhi, by A. G. Hobart-Hampden.—The Forests of the Philippines.—Gazette Notifications.—etc., etc. (See p. 337.)

Indian Forester, December, 1912, Vol. XXXVIII., No. 12, contains: Teak and Bamboo in Burma, by H. C. Walker.—Neglected Burma.—The Treatment of "In" and "Kanyin" Sleepers with *Avenarius carbolineum*, by A. P. Davis.—Correspondence.—Protection of Wild Life.—Excavating a Buried Forest.—Books and Publications Received.—etc., etc. (See p. 337.)

Indian Review, October, 1912, Vol. XIII., No. 10, contains: The Kala Azar (Black Fever), by V. T. Korke.—The Indian Mind and Culture, by the Sister Davamata.—Simplified Spelling, by J. A. Yates.—Religious and Moral Education, by G. S. Murthi.—Fatalism, by A. T. Ellis.—Mohammedans

and the War.—Fiscal Freedom for India, by J. B. Pennington.—Suicide of General Nogi.—Current Events, by Rajduari.—Topics from Periodicals.—Questions of Importance.—Books Received.—etc., etc. (See p. 337.)

Indian Review, November, 1912, Vol. XIII., No. 11, contains: The Vikrama Era, by R. B. C. V. Vaidya.—Two Books on Buddhism, by K. S. R. Sastri.—A Japanese Teacher, by V. S. S. Dikshitar.—Morality and Religion, by E. L. King.—Social Service in India, by M. Subedar.—The Cochin Census, by A. P. Smith.—The World of Books.—Diary of the Month.—Current Events, by Rajduari.—Topics from Periodicals.—Questions of Importance.—Agricultural Section.—Books Received.—etc., etc. (See p. 337.)

Islam (Der), Vol. III., Part IV., contains: The Vizier Abu-l-Faḍl Ibn al 'Amîd, by H. F. Amedroz.—Legende über den Ursprung der Fulbe und der Bororo, nach der Erzählung des Malam Ali Babali, by F. von Stephani.—Quellenbeiträge zur Geschichte islamischer Bauwerke, by G. Jacob.—Translations of the Greek Aphrodito Papyri in the British Museum, by H. I. Bell.—Zur Geschichte des islamischen Kultus, by C. H. Becker.—Kleine Mitteilungen und Anzeigen.—etc., etc. (See p. 337.)

Journal of the African Society, October, 1912, Vol. XII., No. 45, contains: Stone Implements from Ashanti, by H. Balfour.—Law and Policy in Gold Coast and Nigeria, by W. Asmis.—Liberia and West Africa, by G. W. Ellis.—The Bornu Girgam, by H. R. Palmer.—Editorial Notes.—Books Reviewed.—etc., etc. (See p. 338.)

Journal Asiatique, September-October, 1911, Vol. XVIII., No. 2, contains: Le Commentaire de Bhāvavijaya sur le Neuvième Chapitre de l'Uttarādhyayanasūtra, by J. Charpentier.—Les Emprunts Turcs dans le Grec Vulgaire de Roumélie et Spécialement d'Andrinople, by L. Ronzevalle.—Chronologie des Papyrus Araméens d'Eléphantine, by H. Pognon.—Note sur l'Ancien Système Métrique de l'Inde, by J. A. Decourdemanche.—Mélanges.—Comptes Rendus.—etc., etc. (See p. 338.)

Journal Asiatique, November-December, 1911, Vol. XVIII., No. 3, contains: Les Emprunts Turcs dans le Grec Vulgaire de Roumélie et Spécialement d'Andrinople, by L. Ronzevalle.—Jeux Abyssins, by M. Cohen.—Un Traité Manichéen retrouvé en Chine, by E. Chavannes et P. Pelliot.—Fragments du Vinaya Sanskrit, by L. Finot.—Comptes Rendus.—Chronique et Notes Bibliographiques.—etc., etc. (See p. 338.)

Journal Asiatique, July-August, 1912, Vol. XX., No. 1, contains: Notice sur les Manuscrits Éthiopiens de la Collection d'Abbadie, by C. Conti Rossini.—Chartes d'Immunité dans l'Ancien Empire Égyptien, by A. Moret.—Notes sur le Jâtaka Pâli, by G. K. Nariman.—Un Nouveau Document sur le Bouddhisme Birman, by L. Finot.—Mélanges.—Comptes Rendus.—Chronique et Notes Bibliographiques.—etc., etc. (See p. 338.)

Journal of the Polynesian Society, September, 1912, Vol. XXI., No. 3, contains: Nga Whawhai o Mokai-Patea.—He Korero Tahere-Manu no Turanga-Nui.—

Waiata, by Hana Pohio.—Ngati-Maru and Ngati-Haua, by S. Percy Smith.—Miru, of the Reinga, by J. Cowan.—Ancient Maori Canals, Marlborough, New Zealand, by W. H. Skinner.—Ko Tura Raua Ko Whiro.—Extracts from Dr. Wyatt Gill's Papers.—A New Human Race, by V. Stefansson.—Notes and Queries.—etc., etc. (See p. 338.)

Journal of the Royal Asiatic Society, October, 1912, contains : Description of the Province of Fārs, in Persia, at the Beginning of the Twelfth Century A.D., Translated from the Manuscript of Ibn-al-Balkht in the British Museum, by G. le Strange (*concluded*).—Notes on a Kurdish Dialect, Sulaimania (Southern Turkish Kurdistan), by E. B. Soane.—The Delta in the Middle Ages : a Note on the Branches of the Nile and the Kūrahs of Lower Egypt, with a Map, by A. R. Guest.—The Secret of Kanishka, by J. Kennedy (*concluded*).—A Funeral Elegy and a Family Tree inscribed on Bone, by L. C. Hopkins, I.S.O.—A Cuneiform Tablet from Boghaz Keni, with Docket in Hittite Hieroglyphs, by the Rev. Professor A. H. Sayce.—Miscellaneous Communications.—Notices of Books.—etc., etc. (See p 338.)

Light of Truth, or the Siddhānta Dīpikā and Āgamic Review, September, 1912, Vol. XIII., No. 3, contains : Panchabrahma Upanishat, by R. A. Sāstry.—Vaidika Saiva Siddhānta, by S. K. Sentinātha Aiyar.—Cameos, by J. M. Nallasvāmi Piḷḷai.—Poetry of St. Appar, by E. N. Tanikāchala Mudaliyār.—Is the Soul Immortal ? by R. R. Guṇaratnam.—Pura Nānūru, by G. U. Pope.—Vīrašaiva Religion.—Study III., by J. Basavalingappa.—etc., etc. (See p. 339.)

Light of Truth, or the Siddhānta Dīpikā and Āgamic Review, October, 1912, Vol. XIII., No. 4, contains : South Indian Devotional Writers, by J. M. N.—Experience, by K. Ratnasingham.—Tirumantram, by H. S. Mudaliyār.—Nature of the Jiva, by J. M. N.—Reviews of Books.—etc., etc. (See p. 339.)

Madras Christian College Magazine, October, 1912, Vol. XII., No. 4, contains : The Struggles of China as seen from Within (II.), by Miss A. Wied.—Heredity and Environment in Education, by D. K. Wilson.—Indian Logic : Padarthas, or the Categories, by P. Jagannathaswami.—Studies in the Śaiva Siddhānta : a Review, by S. A. Piḷḷai.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 339.)

Madras Christian College Magazine, November, 1912, Vol. XII., No. 5, contains : Faith and Fact, by S. Cave.—South Indian Musalmans, by Quadir Husain Khan.—Telugu Grammar, by Y. Narayanamurti.—Liberty and Coercion, by S. Hanumantha Row.—Notes of the Month.—Literary Notices and Notes.—Recent Periodical Literature.—etc., etc. (See p. 339.)

Maha-Bodhi Journal, August, 1912, Vol. XX., No. 8, contains : Buddhist Loans to Christianity.—The Anagarika Dharmapala.—The Virtues of the Mikado.—The Buddha's Way of Virtue.—Congress of the Universities of the Empire.—Digest of the Samyutta Nikava.—Buddhism and Islam.—Severance of

Ceylon from India.—Buddhism : a Few Words about it.—Marwari College.—News and Notes.—etc., etc. (See p. 339.)

Maha-Bodhi Journal, September, 1912, Vol. XX., No. 9, contains : The Jester as Rationalist.—Postscript on Buddhism and Christianity.—Notes Heading.—The Origin of Life.—Notes from "Capital."—Ancient Surgery.—Buddhist Propaganda in Great Britain.—Grievances of the Hindus in Canada.—News and Notes.—etc., etc. (See p. 339.)

Maha-Bodhi Journal, October, 1912, Vol. XX., No. 10, contains : Mr. W. Blunt's Book.—The Benares State.—Literary.—A Buddhist Nun.—Welcome to Mrs. Annie Besant.—Aryan Brotherhood.—History of the Hindu Period.—The Opium Question in China.—News and Notes.—etc., etc. (See p. 339.)

Man, December, 1912, Vol. XII., No. 12, contains : Note on Bantu Star-Names, by Miss A. Werner.—Flint Flakes of Tertiary and Secondary Age, by Worthington G. Smith.—Ceremonial Objects from Raratonga, by J. Edge-Partington.—Reviews.—Anthropological Note.—etc., etc. (See p. 339.)

Message of the East, December, 1912, Vol. I., No. 12, contains : Editorial.—Some Characteristic Features of Divine Incarnation.—A Prayer.—Reports.—etc., etc. (See p. 339.)

Modern Review, November, 1912, Vol. XII., No. 5, contains : Frontispiece.—Higher Education in India, by H. Cox.—Should English Women Marry Indians ? by W. D. W.—An Ancient Moralist, by P. E. Richards.—Some Phases of Contemporary Thought in India, by H. Dayal.—Kashmir and the Kashmiries, by M. Lal.—The Understanding of Indian Art, by A. K. Coomaraswamy.—The Revolution in China, by N. Bhattacharya.—The Royal Public Services Commission, by a Bengali.—Comment and Criticism.—Notes.—Reviews and Notices of Books.—etc. etc., (See p. 339.)

Modern Review, December, 1912, Vol. XII., No. 6, contains : Frontispiece.—The Springhead of Indian Civilization, by R. Nath Tagore and J. Nath Sarkar.—Jerusalem and England : a Comparison, by W. Wellock.—Indian Emigration : Ancient and Modern, by S. V. Ketkar.—The Law of Contract in Chandragupta's Time, by N. Nath Law.—The Indian National Congress, by N. C. Mehta.—Hindu Girls' School at Conjeeveram, by M. Lal.—Indians in Australia : a Few Hasty Impressions, by M. M. Doctor.—The Revolution in China, by R. Sarkar and N. N. Bhattacharya.—Baji Rao : a Study, by S. V. Mukerjee.—An Account of Professor J. C. Bose's Researches.—Comment and Criticism.—Notes.—Reviews and Notices of Books.—etc., etc. (See p. 339.)

Monatschrift für Geschichte und Wissenschaft des Judentums, September-October, 1912, Vol. LVI., Parts IX.-X., contain : Siegfried Kapper als Ghettodichter, by O. Donath.—Eine unbekannte jüdische Sekte, by L. Ginzberg.—Isaak Halcois Zitate, by R. Leszynsky.—Eine talmudische Studie über Wiederholung des Gebets und Ersatzgebete, by Stössel.—Zur his-

toriscehn Geographie Palästinas, by A. Sarsowsky.—Die Juden in der Marienlegende, by H. Loewe.—Besprechungen.—Bibliographische Notizen.—etc., etc. (See p. 339.)

Monde Oriental, Vol. VI., Fasc. II., contains : Ṭūlit Il'umr, Texte Arabe Vulgaire, transcrit et traduit avec Introduction, Notes et Commentaire, by E. Mattsson.—Zur altindischen etymologie, by J. Charpentier.—Anlautendes D-im Finnischugrischen, by K. B. Wiklund.—Nouveaux Livres reçus.—etc., etc. (See p. 339.)

The Monist, July, 1912, Vol. XXII., No. 3, contains : The Philosophy of Bergson. by Bertrand Russell.—Psychotherapic Cults : Christian Science, Mind Cure. New Thought, by James H. Leuber.—The Mystery of Life, by Hartley Burr Alexander.—Criticisms and Discussions.—etc., etc. (See p. 339.)

Open Court, November, 1912, Vol. XXVI., No. 678, contains : Pagan Prophecy. by F. Cridland Evans.—Literary Genius of Ancient Israel, by A. Kidder Fiske.—Fish and Water Symbols, by J. W. Norwood.—Fish Symbols in China, by B. Laufer.—The Prime Object of Original Christianity, by A. Kampmeier.—The Poet Laureate of Japan, by the late A. Lloyd.—A Union of Religions in Japan.—Book Reviews and Notes.—etc., etc. (See p. 339.)

Open Court, December, 1912, Vol. XXVI., No. 679, contains : An Ancient Egyptian Mechanical Problem, by F. M. Barber.—The New Morality, by F. W. Orde Ward.—Early Christian Missions in Japan and their Influence on its Art, by O. Münsterberg.—The Kindred of Jesus and the Babylon of Revelation, by W. B. Smith.—The Old Morality, by P. Carus.—Race Prejudice.—Book Reviews and Notes.—etc., etc. (See p. 339.)

Pandit, July-September, 1911, Vol. XXIII., Nos. 7-9, contain : Siddhantashiromani, with Vasanabhashya, Vasanavartika and Marichi, edited, with Footnotes, by Pandit Murlidhar Jha.—Nyaya Siddhantamanjari, by J. N. Bhattacharya, with the Commentary called Nyayamanjari Sara, by Yadavacharya, edited by P. J. Nath Misra.—Parashara Smriti, with the Commentary Vidvanmanohara, by P. V. Dharmadhikari, edited by P. N. P. Dharmadhikari.—Valmikiy Ramayan, with Comparative Footnotes, edited by P. R. Lal Bhattacharya.—Advaitdipika by Shri Nrisinhasharma, with a Commentary called Advaitadipikavivaran by Shri Narayanasharma, edited by P. M. Pathak.—Mahabharata Tatparya Prakasha, by S. Vyas, edited by P. R. Sakal Misra.—etc., etc. (See p. 340.)

Prabuddha Bharata, November, 1912, Vol. XVII., No. 196, contains : Sri Ramakrishna's Teachings.—Occasional Notes.—The Eclecticism of the Vedanta.—Religion : the Conquest of Personality, by G. J. Hale.—In the Hours of Meditation.—Gleanings.—Reviews and Acknowledgments.—The Spiritual Consciousness (IV.).—News and Miscellanies.—etc., etc. (See p. 340.)

Proceedings of the Society of Biblical Archæology, November, 1912, Vol. XXXIV., Part VI., contains : The Solution of the Hittite Problem, by A. H. Sayce.—Demotic Horoscopes, by Sir H. Thompson.—On Some Place-names in Eastern

Libya, by O. Bates.—Some Lunar Eclipses, by E. Wesson.—The Ushabti Figures, by P. Pierret.—Astronomy and the Early Sumerian Calendar, by S. Langdon.—Note on His Article on Shittim Wood, by E. Naville.—Review. —etc., etc. (See p. 340.)

Reis and Rayyet, September, 1912, Vol. XXXI., No. 1,633, contains: The Song of Gosainthan.—News and Comments.—The Enclave.—The Conquering Heroine.—Influence of Mahommedan Civilization on the History of the World, by Kalidas Nag.—etc., etc. (See p. 340.)

Reis and Rayyet, October, 1912, Vol. XXXI., No. 1,634, contains: Dublin after the Union.—News and Comments.—The Carson Covenant.—Rammohun Roy's Remains.—Obligatory Marriage.—Village Work.—etc., etc. (See p. 340.)

Reis and Rayyet, October, 1912, Vol. XXXI., No. 1,635, contains: News and Comments.—The Goddess Durga.—Mahalaya.—The Delhi Law.—etc., etc. (See p. 340.)

Reis and Rayyet, October, 1912, Vol. XXXI., No. 1,636, contains: News and Comments.—Come!—Caste Precedence.—The Late Sir Richmond Thackeray Willoughby Ritchie.—The Chaprasi.—etc., etc. (See p. 340.)

Reis and Rayyet, November, 1912, Vol. XXXI., No. 1,637, contains: News and Comments.—Vithalgad.—The War.—Grish Gleanings.—etc., etc. (See p. 340.)

Reis and Rayyet, November, 1912, Vol. XXXI., No. 1,638, contains: News and Comments.—The Goddess Jagadhatri.—The War.—Student's Duties.—etc., etc. (See p. 340.)

Reis and Rayyet, November, 1912, Vol. XXXI., No. 1,639, contains: News and Comments.—Turkey's Troubles.—Bagr Id.—The Viceroy's Tour.—etc., etc. (See p. 340.)

Reis and Rayyet, November, 1912, Vol. XXXI., No. 1,640, contains: News and Comments.—The War.—Death of Sir William Dring.—Hereditary Incompetents.—Diamonds.—etc., etc. (See p. 340.)

Reis and Rayyet, December, 1912, Vol. XXXI., No. 1,641, contains: News and Comments.—The War.—St. Andrew's Dinner.—Bikanir.—etc., etc. (See p. 340.)

Review of Religions, October, 1912, Vol. XI., No. 10, contains: The Perfect Religion (IV.).—Sir Philip Sydney and the Doctrine of Atonement.—A Review on "Islam."—A Short Story.—etc., etc. (See p. 340.)

Sphinx, November, 1912, Vol. XVI., Fasc. VI., contains: H. Gauthier, Nouvelles Notes Géographiques sur le Nome Panopolite, by G. Daressy.—Comptes Rendus Analytiques.—etc., etc. (See p. 340.)

T'oung Pao, July, 1912, Vol. XIII., No. 3, contains: Le Kie Tseu Yuan Houa Tchouan, by R. Petrucci.—Autour d'une Traduction Sanscrite du Tao Tö King, by P. Pelliot.—Marco Polo's Sinjumatu, by A. C. Moule.—Bulletin Critique.—Bibliographie.—etc., etc. (See p. 341.)

T'oung Pao, October, 1912, Vol. XIII., No. 4, contains: Coutumes Matrimoniales de la Chine Antique, by M. Granet.—Sur l'Algèbre Chinoise, by R. Petrucci.—Documents Historiques et Géographiques relatifs à Li-Kiang, by E. Chavannes.—Mélanges.—Nécrologie.—Bulletin Critique.—Bibliographie.—etc., etc. (See p. 341.)

Tropical Agriculturist, October, 1912, Vol. XXXIX., No. 4, contains: Tobacco Planting in Ceylon.—Introduction of H. Braziliensis into the East.—Funtumia Rubber in Southern Nigeria.—Co-operation in Agriculture.—Two Important Competitions.—Agricultural Progress in Uganda.—The All-Ceylon Exhibition.—etc., etc. (See p. 341.)

Tropical Agriculturist, November, 1912, Vol. XXXIX., No. 5, contains: Hard-Cured Para.—Ostrich Farming.—Milk of Indian Buffaloes.—Chinese Cabbage.—Forests and Rainfall.—An Egyptian Date Plantation.—Cost of Agricultural Improvement in Egypt.—Agriculture in Nyasaland.—Supplement.—etc., etc. (See p. 341.)

Vedantin, August, 1912, Vol. III., No. 4, contains: Editorial.—News from Periodicals.—The Commentary on the Bhagawad Gita.—The Vedant Philosophy.—Miscellaneous.—etc., etc. (See p. 341.)

Vienna Oriental Journal, Vol. XXVI., contains: Leo Reinisch zu seinem 80. Geburtstage.—Suleimân der Grosse als Kunstfreund, by J. von Karabacek—Bari und Dinka, by H. Schurchardt.—Der Bericht Strabos über den heiligen Falken von Philae im Lichte der ägyptischen Quellen, by H. Junker.—Ueber Arabische Handschriften der Aja Sofia, by O. Rescher.—Kritisch-exegetische Bemerkungen zu den Brāhmaṇas, by W. Caland.—Babylonisches, by B. Landsberger.—Die ältesten Dynastien Babyloniens, by F. Hroznij.—Konkordanz der Gāthās des Majjhimanikāya, by R. O. Franke.—'Al-'Is'mâm, by M. Grünert.—Beiträge zur buddhistischen Sanskritliteratur, by M. Winternitz.—Ein Beitrag zur ägyptischen Beduinenpoesie, by W. Czermak.—Anmerkungen zum, Frahang i Pahlavīk, by B. Geiger.—Zur Phonetik der australischen Sprachen, by W. Schmidt.—Der Anlautwechsel in der Serēr-sprache in Senegambien, Westafrika, by F. Hestermann.—Reviews.—Miscellaneous Notes.—etc., etc. (See p. 341.)

Word, October, 1912, Vol. XVI., No. 1, contains: Living Forever, by the Editor.—Teachings of Socrates, by E. Herrmann.—The Brain and its Activities, by A. Wilder.—From my New Testament Notebook, by C. H. A. Bjerregaard.—etc., etc. (See p. 341.)

Word, November, 1912, Vol. XVI., No. 2, contains: Living Forever, by the Editor.—The Magical Powers of the Soul, by E. Herrmann.—The Doctrine

of Correspondences in General and according to Swedenborg, by C. H. A. Bjerregaard.—etc., etc. (See p. 341.)

Zeitschrift für die Alttestamentliche Wissenschaft, 1912, Vol. XXXII., Part IV. contains: Exegetische Studien zum Septuagintapsalter, by M. Flashar.—Metrum und Text von Jesaja xlvi. 12, by P. Lohmann.—Einige Textkonjekturen zu Amos, by P. Lohmann.—Erklärung einiger Hiob-Stellen, by B. Jacob.—Bemerkungen zu den aramäischen Papyrus und Ostraka aus Elephantine, by M. Seidel.—Miscellen.—etc., etc. (See p. 341.)

Zeitschrift für Assyriologie, December, 1912, Vol. XXVII., Part IV., contains: Zur Etymologie von ערד—غدو, by R. Rŭžicka.—Beiträge zur Fabelliteratur nach zwei Karschuni-Handschriften, by F. Salomon.—Piccoli studi etiopici, by C. Conti Rossini.—Sprechsaal.—Recensionen.—Bibliographie.—etc., etc. (See p.341.)

II.

NEW ORIENTAL BOOKS.

Published in England.

AMUNDSEN (R.).—The South Pole: an Account of the Norwegian Antarctic Expedition in the *Fram*, 1910-1912. 2 Vols. Cloth, pp. 428 and 460. With Maps and Illustrations. 1912. £2 2*s*.

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